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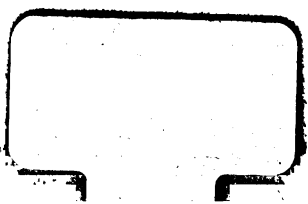
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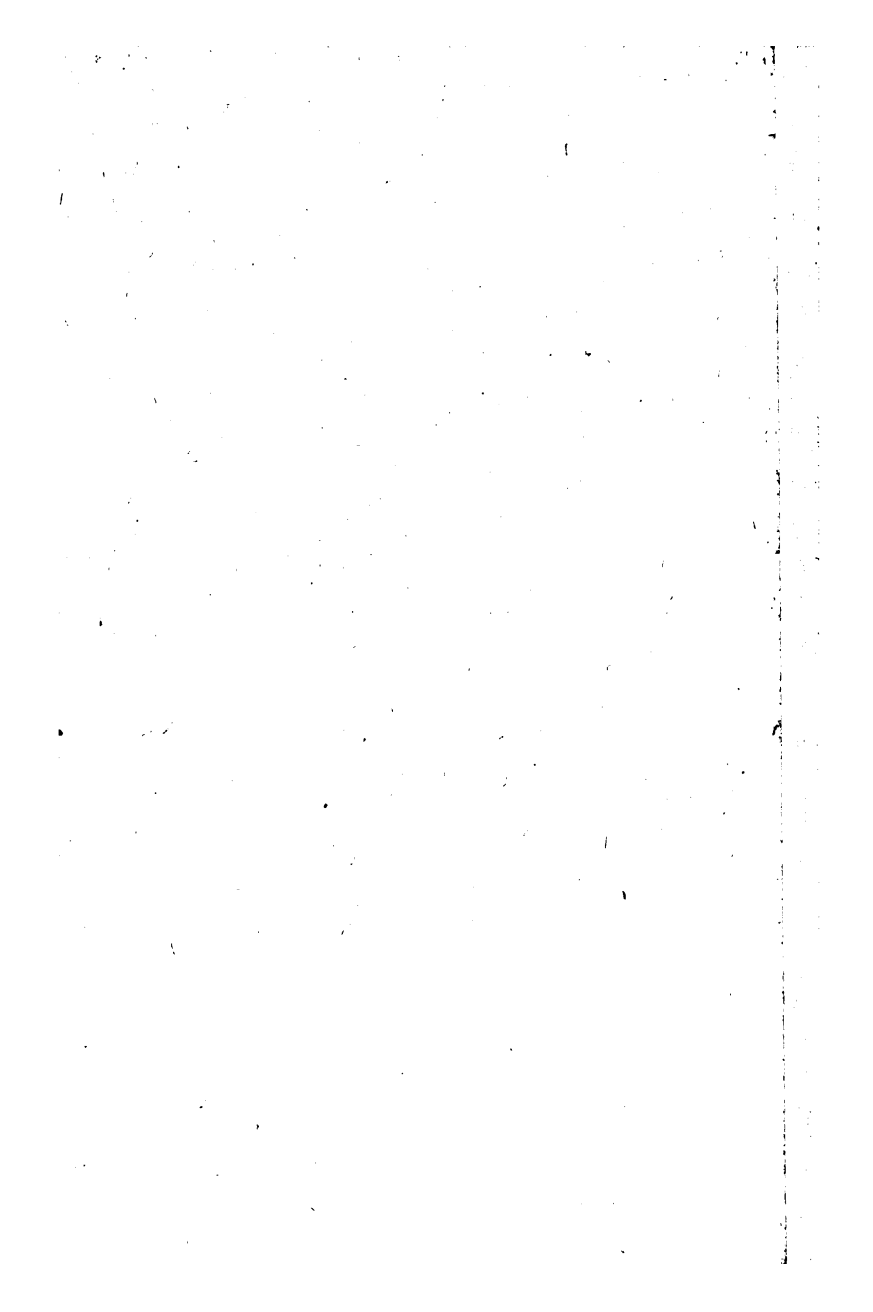
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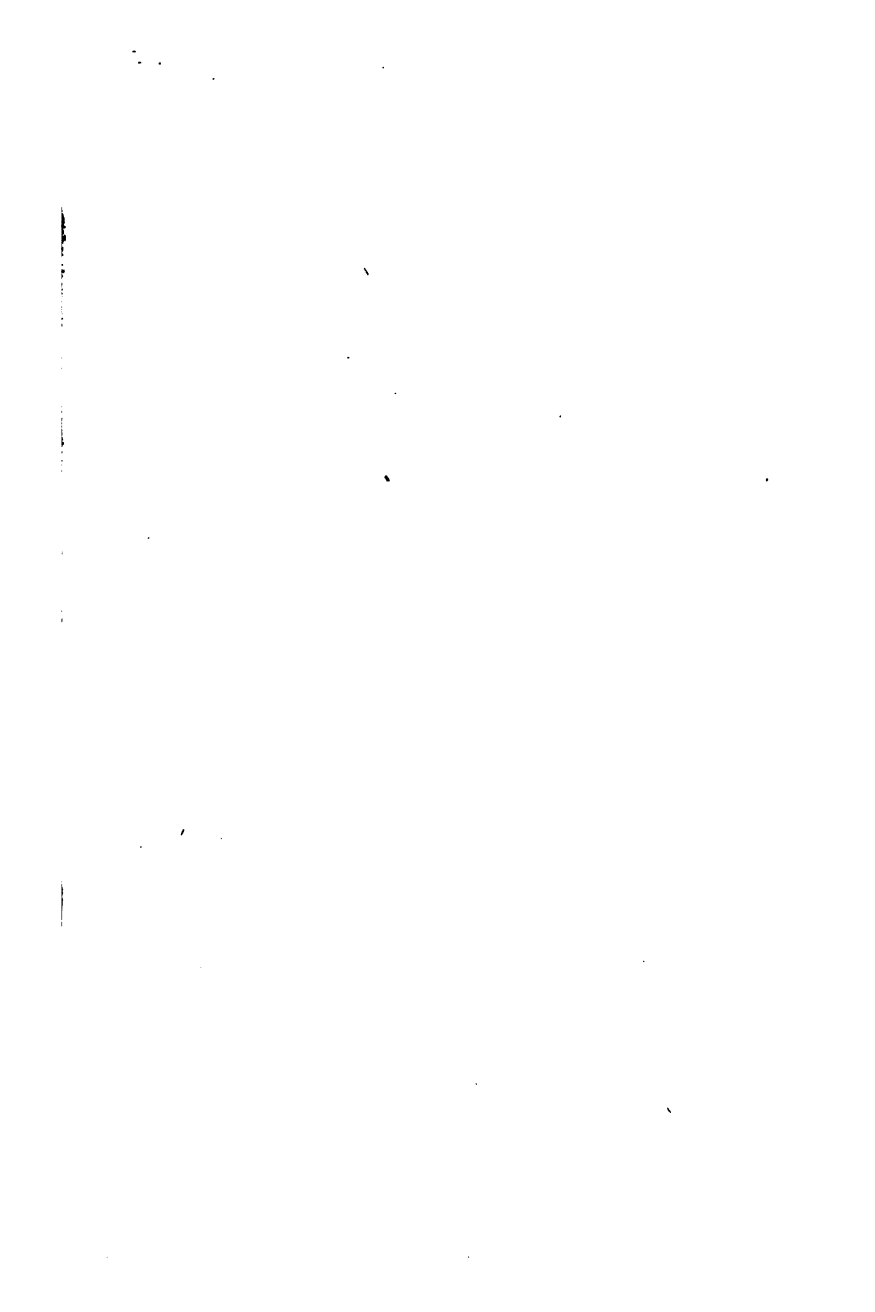
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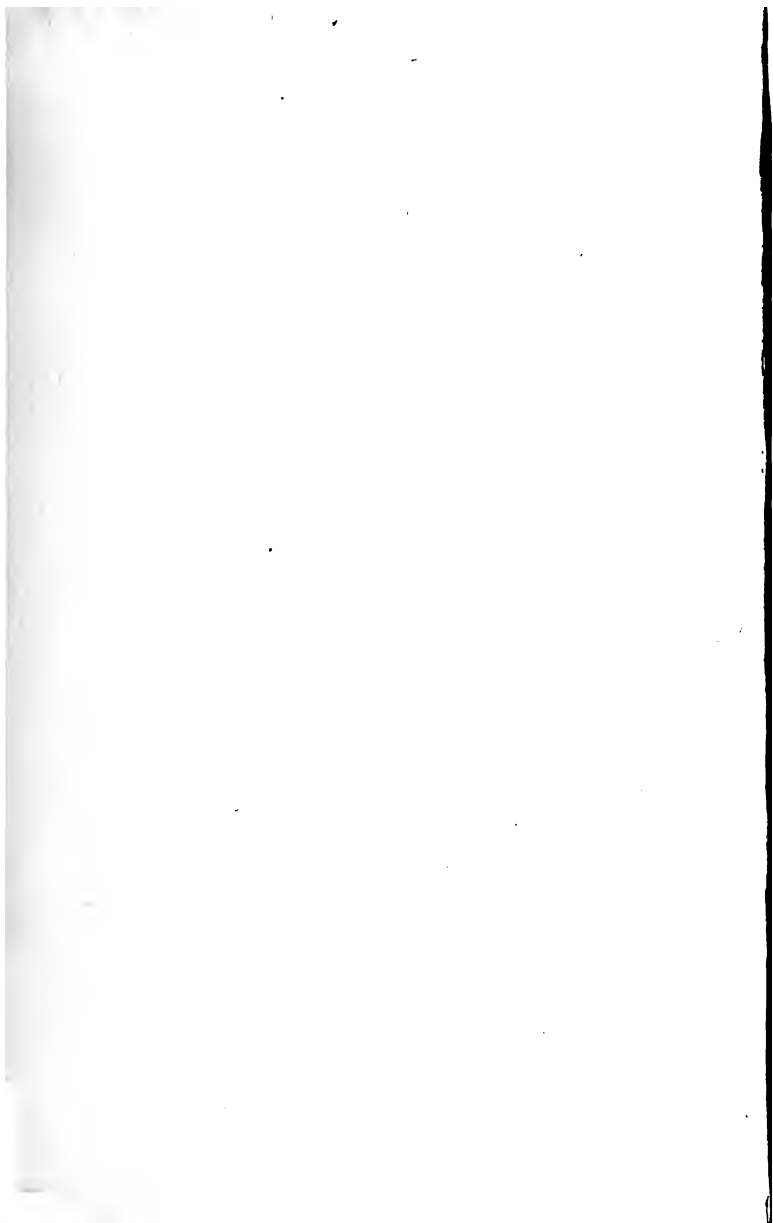


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LITERARY MANUAL:

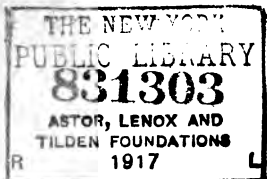
A CONVENIENT HAND-BOOK

FOR THE USE OF

Colleges, Schools, and Debating Societies.

BY A. S. LEE.

CINCINNATI:
PUBLISHED FOR THE AUTHOR:
1880.



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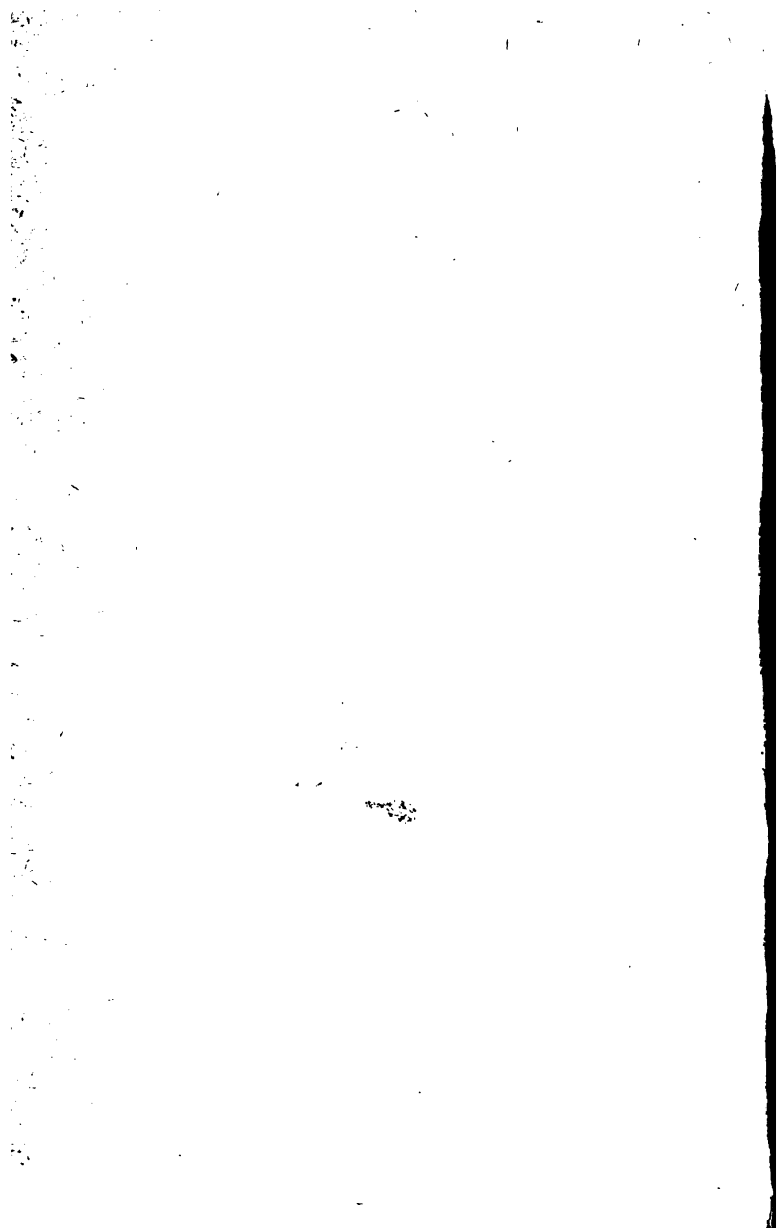
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PREFACE.

CONCEIVING the necessity of such a work, the present volume has been carefully prepared and offered to the public. It contains a great variety of information not found in any other volume. It is designed especially for the use of schools, colleges and literary societies. It embodies the discussion, *pro* and *con*, of fifty questions, many of which are the most practical and important before the American people at the present time. The discussions are given in a condensed form, setting forth the principal and leading points of argument on a given question, in a brief and explicit manner, so as not to exhaust the subject, but merely to open it up; thus rendering the task less difficult for the young and inexperienced debater to participate in the discussion. The work includes a brief delineation of parliamentary rules, sufficient for the general purpose of all literary organizations, and in a form so condensed as not to fail in supplying the wants of societies in a convenient and useful manner. It would require a vast amount of reading from other authors to obtain the information contained in this volume. Besides, it gives a list of fifty practical questions which are not discussed, on which the debater can form his own ideas. The work is presented in the hope that it will be useful to those for whom it is designed.

A. S. L.

OXFORD, O., Oct., 1879.



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LITERARY MANUAL.



*Are the works of Art more pleasing and attractive
than those of Nature?*



AFFIRMATIVE.

THIS is a question of interest and importance. When taken into consideration, in all its forms and features, we must conclude that the works of art *are* more pleasing and attractive to the eye in many respects than those of nature. In beholding the works of art in their general aspects, we find that almost the entire face of this earth has been beautified and adorned by them, and made to attract the eye of every beholder. In its natural and crude state, this earth has in reality but little to afford pleasure to the refined and enterprising mind. Only a few years since, and what a gloomy appearance must have been presented to the early settlers of this country! It abounded in desolation and dreariness. And what an intolerable appearance must have been presented to the minds of the people at an early period, before this country was improved by art, on exploring those wild

and uncultivated regions only inhabited by the aborigines and the wild beasts of the forests; the savage war-whoop was heard ringing amid those wild extended woodland regions. How sad and displeasing must have been their prospects under those circumstances! There were none of the beautiful and refining works of art to cheer and encourage them in their calmer hours of reflection. But now, by the beautiful, refining and attractive works of art, we have an enlightened population, extending over the entire face of the country, with common schools, seminaries, academies and colleges dispersed throughout, all calculated to instruct and edify the rising generation; and almost every imaginary improvement, mechanical and intellectual, together with all those beautiful towns and cities, all of which *are* the beautiful and attractive works of art. The whole country is filled with commerce of every description on land and water, by steamboat navigation and by railroad communication. Lightning is even made subservient to our use, and we dispatch messages and forward communications through our country at marvelous speed. We see the farmer busily employed in his improved agricultural pursuits; with all that combination of improved agricultural implements, calculated to afford the greatest pleasure, and to facilitate to the greatest extent the vast agricultural department of our country, and render agricultural pursuits, which were once so extremely laborious, easy and agreeable. The general improvement in all those mechanical branches, which are so extensively calcu-

lated to facilitate, and to render the science of mechanics pleasing and attractive to the pursuer, and to all those who are interested in those scientific branches of mechanism, we consider the work of art, and therefore we conclude that the works of art are more pleasing and attractive to the eye in many respects than those of nature.

NEGATIVE.

In reviewing the great and noble works of nature, in all their beauty and magnificence, we find that almost every object presents something pleasing and interesting. And when viewed in connection with the sublime idea, that all those beauties and excellences were created for our special benefit, to afford us pleasure and comfort, the works of nature are still rendered the more pleasing and attractive to the eye. The great and Omnipotent Being, who is infinitely wise and powerful, hath created the sun in his apparent diurnal revolution, to afford us light by day, and the majestic moon, and all the beautiful and brilliant stars, which illuminate the firmament with their rays of light, all of which are calculated to afford us the greatest pleasure, and attract our attention and inspire the imagination to the greatest extent. While we examine the works of nature, and behold those manifestations of wisdom and power surrounding us on every side; and while we constantly behold the majestic grandeur, and beauty of nature's sublime works, we must exclaim that the works of nature

are truly pleasing and attractive to every intelligent and enterprising mind. What beautiful and sublime ideas are naturally presented to the mind, when we contemplate that there are myriads of worlds similar in appearance to ours, constantly floating through the immensity of space, and wheeling their way through unexplored regions, all guided by the hand of Omnipotence, and kept in their places by the power of gravitation. Yet there are thousands who scarcely even contemplate the beauty and magnificence of such a scene. But some would, perhaps, tell us that those brilliant orbs which we behold in the heavens are not worlds; but only so many brilliant tapers fixed in the firmament for the purpose of affording us light, while the sun rolls beneath the horizon. If such were the facts of the case, it would actually appear that the works of nature were very limited. And it is surely very unreasonable for us to suppose that the works of nature are so limited in extent, that we may entirely circumnavigate and explore the entire regions of planetary surface in a few short years. We are informed in the sacred volume that the works of the great and Omnipotent Being are boundless in extent; and in order for us to consider the works of nature the like boundless, it would seem that it is not in the least unreasonable for us to suppose, that the whole immensity of space is filled with worlds and systems of worlds, similar in appearance to ours, and that they are inhabited by intellectual beings; and also, that those numerous stars, which gild the concave of the firmament are so

many worlds, but the distance between us and them is so vastly great, that their variation is inconceivable through the most powerful magnifying telescopes. They are termed fixed stars, in consequence. In transferring our imaginations from nature's celestial to her terrestrial scenery, we have here presented to our view the most beautiful and sublime scenery. Her mountains, valleys, rocks and plains, together with her lakes, rivers and ocean scenery, and her beautiful cascades, are among the most sublime and overwhelming grandeur of all nature's works. On beholding, for example, the beautiful scenery of Niagara Falls, and while contemplating its pre-eminent magnificence, the mind becomes utterly bewildered, and enveloped with the beauty and grandeur and majesty of nature's sublime works. And when these works are presented in this light, the grandest and most sublime channel of thought is opened up for the intellectual mind, and we must regard nature's works as being more pleasing and attractive to the eye than those of art.



*Does the Bachelor lead a happier life than the
Married man?*



AFFIRMATIVE.

IN the first place, the bachelor is not confined to one sphere of life or one mode of living. He certainly has a decided advantage in this respect over the married man. He enjoys, or may enjoy, all the pleasure of traveling about from place to place, and from country to country, viewing the splendid and magnificent works of art, and the wonderful curiosities of nature in various parts of the globe. He may view the magnificent scenery and wonderful cataract of Niagara; or he may roam through the widely extended forests of the far western territories in search of game; or he may view the towering heights of the Rocky Mountains; or he may witness the marvelous beauties of a wide-extended ocean scenery—all of which will afford him the highest pleasure and enjoyment, without having the numerous cares and responsibilities of a wife and family to harass and perplex him. In reference to traveling, we must therefore readily admit, that the bachelor leads a happier life and enjoys a pleasure far beyond that of the married man; for the married man seldom undertakes to travel without having the cares and responsibilities of a family constantly per-

plexing his mind, and this must naturally overbalance all his pleasures of travel. And in many other respects the bachelor, or unmarried person, enjoys more pleasure than the married man. In the social circles of life he also certainly enjoys happiness far beyond that of the married man. In his associations, he is not confined to one person alone, as the married man is. He may "flirt" with whom he pleases, or at least with whom he can—to-day with one, and tomorrow with another, at the theater and in the ball room—without being held responsible or accountable for any thing he says or does. In consideration of the many advantages of enjoyment which the bachelor has over the married man, he must surely lead a happier life.

NEGATIVE.

In endeavoring to discuss the negative of this question, we propose to maintain the position that the married man leads, or enjoys, a happier life than the bachelor. There is really but little permanency in the life of a bachelor. His life is a life of fiction more than a life of reality. He roams about in an idle manner, doing but little that is calculated to benefit himself or any body else. And he persists in those riotous habits, until a period of his life in which he wishes to change his bachelorship into that of a permanent life of married blessedness. His fictitious life of idleness and riotous extravagance is then transformed into a life of permanent

usefulness and industry, and his earnings are faithfully applied in the accumulation of property and real wealth, for the nourishment and support of a family. He then begins to enjoy some of the permanent realities of a married life. And he is looked up to and regarded as a worthy householder and a permanent citizen. And when he gets sick, he can have the assurance that he has a home, with a good loving companion, who will care for him, and abundantly supply all his wants. If he wishes to travel for the enjoyment of health, pleasure or comfort, he can also have the assurance that his affairs at home are properly cared for, and conducted by one who will faithfully and constantly watch over them with the same interest that he would himself. In all the social circles of life, the married man certainly realizes enjoyments beyond those of the bachelor. His social communications are not of that flirtish, coquettish character that the bachelor is accustomed to enjoy, but they are of the more permanent and substantial nature, treating every person with due respect and proper courtesy. In consideration of those brief and weighty arguments upon the negative of this question, we must conclude that a married man enjoys the pleasures of life to a greater extent, and leads a far happier life, than the bachelor.

Is there more Pleasure realized in the pursuit of an object than in its possession ?

AFFIRMATIVE.

THIS question, although it may be regarded simple, at the same time will admit of profound thought in its investigation. It is an evident fact, which must generally be admitted, that in the common pursuits of life there is more pleasure and general interest realized in the pursuit of objects than there is in their possession. It appears to be almost the general disposition and inclination of the human family to build castles in the air, and to dwell in imagination on the objects of their pursuit, or upon those objects which they contemplate or design pursuing through life, and a great amount of pleasure is realized in those fantastical or imaginary pursuits. In various ways we must admit that there is more pleasure in the pursuit of objects than in their possession. Sportsmen almost invariably acknowledge that they realize more pleasure in the pursuit of the game than they do in possession of it; and after returning from the hunt, wearied and fatigued, they are almost invariably ready to express their dissatisfaction in possession of the little game they may have been successful in obtaining. And the same may almost invariably be said of fishing. The anticipated fantastic or imaginary pleasure realized by individuals and parties, may be regarded as being greater than the realization of those

pleasures; and, like the wearied hunter and fisherman, most generally return in disgust with their ill success, and can not boast of any real pleasure or enjoyment. And in many of the various amusements of life, the pursuit or anticipation may be regarded as being greater than the realization of the enjoyments attained. For instance, in anticipation of a splendid party, where the youthful participants were expected to assemble and have a good time generally, something occurs to reverse those proceedings, and it proves to be a failure, or does not come up to their expectations; and all those anticipated pleasures and enjoyments vanish, or are transformed into dissatisfaction or disgust. Again, many times the object of pursuit is in realization of an unsuccessful trade, or, as is more commonly termed, a bad bargain; whereas, if any satisfaction or pleasure was realized, it must have been in the pursuit, for all traders will readily admit the fact that there is no pleasure realized in a bad trade on the part of the loser. Therefore, in consideration of these things, we must conclude that there is more pleasure realized in the pursuit of objects, than there is in the possession of those objects.

NEGATIVE.

In attempting to offer a brief reply upon the negative of this question, we design to show that there is not more pleasure realized in the pursuit of objects than there is in the possession of them. There is no permanent reality in the pursuit of an object; it is all fantastic imagination. And

how could we expect to realize or enjoy a great amount of pleasure or satisfaction in mere imaginary pursuits? One bird in hand is said to be worth two in the bush, and upon this basis we could not calculate much upon those future anticipations for real pleasure. The realization of pleasure is not afforded to any great extent, except in the more permanent realities of life. Possession implies ownership of something real, and there is certainly the realization of more pleasure in the permanent ownership and possession of property, than there is in the anticipation and pursuit of such property. How much pleasure do we realize in the toils, perplexities and adversities, which we are so frequently compelled to endure or undergo in the pursuit of property, before entering on its possession. The pursuit of property, under those adverse circumstances, can not properly be termed pleasure; for there is evidently no pleasure in toils, fatigue and adversities, of which many of the pursuits of life are principally composed. What was the pursuit of freedom in the Revolutionary War to our revolutionary fathers, compared with the enjoyments they realized in the possession of their liberties after having achieved those liberties so valiantly? Nothing could have been more precious to them under those circumstances; and yet our opponents would inform us that they realized more pleasure and enjoyment in the pursuit and anticipation of their liberty, than they did in the actual possession of it. Nothing could be more preposterous and absurd. In the pursuit of freedom

they had to undergo all the adversities which could possibly be imagined, sometimes half clad, marching through the snow and storm, and many times almost in a state of starvation. What pleasure could they have enjoyed under those circumstances? Therefore we conclude that there is more pleasure realized in the possession of objects, than there is in the pursuit of them.

Is the Singing Method the most expedient and desirable means of obtaining a knowledge of Geography?

AFFIRMATIVE.

IN discussing this question it devolves upon the affirmative to show that the singing method *is* the most expedient and the most proper method of obtaining a knowledge of the science of geography. Although this may have its opposers, like all new systems and theories, still, when carefully and properly investigated, every calm, considerate and unprejudiced mind must readily conclude that it is undoubtedly the most expeditious system of acquiring a knowledge of the science. Some pretend to say that a general knowledge of this science can not be acquired by this system, yet, at the same time, every person may, by proper application, acquire a good practical knowledge of the science in the course of a few brief evening terms by the adoption of

this system ; whereas it generally requires two or three years close application and hard study by the usual method of teaching, and at the same time the study is so extremely dry and irksome for a scholar to drag along and study so much which is actually unnecessary and useless in the old method. On the contrary, by this system it is rendered pleasant and easy, without spending time from labor or any business employment. Even young children may study very advantageously, and every person is doubtless aware that impressions made in early childhood are lasting and indelible ; for those short phrases, verses and songs learned by the sabbath school children, are frequently so thoroughly impressed upon the mind, that the powerful impression will last as long as virtue retains its station among the sparkling diamonds of their earthly existence. The facility of this system, when applied to the study of geography, is such, that we must readily acknowledge the force and preponderance of argument in favor of the affirmative. And even if the adverse argument was admitted, that the system does not afford a thorough knowledge of the science, this does not weaken the argument in favor of the practical facility and advancement in the science of geography by the singing method, and, therefore, that it is preferable to the old system to the full extent of its capacity. But we claim that the system *is* sufficiently extensive for all practical purposes, and therefore must be acknowledged to be the most expedient and desirable method of obtaining a knowledge of geography.

NEGATIVE.

In the few remarks which we propose to offer upon the negative of this question, we design to show that the singing method is not the true, nor the most expedient method of acquiring a knowledge of the science of geography, and also that a thorough knowledge of the science can not be obtained by this sing-song method; for the system, if we admit it to be a system, is deficient in its capacity of affording general description, and therefore, can not be regarded as a thorough practical method of acquiring the science. We admit that an imperfect knowledge of the science can be obtained by this method of singing, and that children may perhaps have been interested and obtained some knowledge of the science of geography through its instrumentality; yet there is not enough in this system to justify us in admitting it to be the true and proper method of acquiring a thorough knowledge of geography. Practically, this method may be regarded as a failure, for it is very rarely resorted to in teaching. If this method is the most expedient and proper of acquiring a thorough knowledge of geography, why should it not have been brought into general use, and been practically adopted as the general method of teaching the science? For it has been a quarter of a century or more since this method was introduced, and it is still but little employed in teaching the science of geography, and is at this time almost entirely disregarded as a method of teaching. Such would have a very great tend-

ency to prove this method a failure as a theory, and that it is not the most expedient and correct method of imparting a general knowledge of the science of geography. In certain sections and localities of our country, this method may have been adopted to some extent; yet we contend that it has never been adopted practically, and come into general use as the most expedient and thorough method of acquiring a general knowledge of the science of geography. What does facility signify if we are compelled to abandon the system and resort to the old system for a final completion of the study? Such being the case, we conclude that the singing method is not the most expedient and desirable method of obtaining a knowledge of the science of geography.

Is the use of Tobacco physically injurious to the human system?

AFFIRMATIVE.

THIS is a question interesting community to a very great extent, for a vast portion of the human family participate in the use of tobacco in some way or other, and especially the male portion of community. In the statement of this question, the affirmative is required to show that the use of tobacco *is* physically injurious, which may, in the discussion, be clearly and substantially set forth. Tobacco is classed among the poisons, and, if used to excess, must ultimately result in

physical injury to the human system ; and persons who indulge in tobacco by constant use naturally require an increased amount, until the system becomes overcharged with the poisonous drug to its physical injury. It is frequently argued that the use of tobacco, in small quantities, can do no harm, and in some cases, after eating, may serve to settle the stomach and prove beneficial. But as we are creatures of habit, a constant use of any stimulus, however poisonous it may be, increases the appetite until we are not satisfied with small quantities, and increase the quantity used to satisfy the increased demand of the appetite, until the quantity of poison becomes physically injurious, by creating disease among some of the weaker organs composing the system. Tobacco is so poisonous in its nature that a few drops of the oil, or essence of tobacco, extracted, will produce death very speedily ; and a very small quantity of the leaf will produce vomiting, together with a cold, death-like perspiration, especially to persons unaccustomed to its use. Any thing so powerful in its nature as to produce these effects upon the human system, must certainly, if its use is persisted in for any considerable length of time, prove injurious to the physical system. It is very evident that individuals, by the constant use of tobacco, will become so habituated, that the effects will not be apparent ; and those persons so habituated to the use of tobacco, may not at the time of its use perceive injurious effects ; yet the sad effects are, at the same time, growing and increasing upon the system, until some of the vital portions

of the organism must give way, and become exhausted by the ruinous and destructive effects of tobacco in its poisonous nature. Dr. Gunn says in his medical narratives: "Tobacco is well known to be a powerful vegetable poison, and that many persons have actually been killed by an incautious employment of it for medical purposes." And even when taken into the nostrils, in the form of snuff, he says "a portion of it enters into the sonorous cavities, and impairs the functions of the voice, and that he has frequently known snuff-takers to lose the power of public speaking in an audible manner." And many other physical injuries, too numerous to be mentioned here, have been caused by the use of tobacco; and therefore it must be regarded as being physically injurious to the human system.

NEGATIVE.

In offering a brief reply upon the negative of this question, we propose to show that the use of tobacco is not physically injurious to the human system; at least in such quantities as are generally used in an ordinary way of participating in its use. We acknowledge that it may be used to such a degree of excess as to become injurious; and the same may be truthfully said of all the most common and essential articles necessary to sustain and support life. Even our most common diet—bread and meat, the staff of life—may be used in such quantities as to become injurious to the physical system. But because some persons make gluttons of

themselves by overgorging and clogging the system by too excessive use of the common necessities of life, is no proof that they are injurious to the physical system when used in proper quantities and in a prudent and judicious manner. Neither is it proof that because tobacco may be used to excess, and is sometimes thus used, that a moderate and judicious use of it is injurious to the physical system. It is a well known fact that arsenic is a poison, and is perhaps more commonly used as such than any other article. At the same time it is sometimes used as a medicine, and may be safely used in small quantities. Tobacco is also used as a medicine, and for the same reason why should not tobacco be likewise safely used in small quantities without injury to the physical system? Tobacco is surely not as deadly a poison as arsenic. And at the same time we have the best and strongest evidence to prove that such is the case; for we see among our oldest and most prominent citizens, of all classes and professions, those who have always indulged in the use of tobacco in various ways, and yet they have enjoyed the blessings of health through a long life, without having suffered the least physical debility, or the slightest derangement of the physical system by the use of tobacco. Even those aged veterans in the use of tobacco, are ready to proclaim the joyful tidings that its use has, in a great measure, preserved their teeth through life from aching and decay. Notwithstanding, such arguments may not be regarded as being strictly in accordance with the rules of

physiology; yet experience has proven it in hundreds of cases, that the use of tobacco actually preserves the teeth. Therefore we must conclude that the use of tobacco is not injurious to the human system, but may prove a comfort to those who participate judiciously in its use; and that the objections generally urged against the use of tobacco, are mostly upon the grounds of an immoderate or excessive use, which, as before referred to, can not, in a strict sense, be regarded as argument to apply upon this question; and the same may be said in common of the most indispensable articles of permanent diet, for we know that any article of diet may be excessively used, and become physically injurious to the human system.

Is Columbus entitled to more credit for the discovery of America, than Washington for defending it?

AFFIRMATIVE.

THIS is a question of profound interest. Every person, however humble his position in life, must have more or less interest in its discussion; for two of the most exalted characters history affords an account of, are presented for our consideration: George Washington, who is called the father of our country, and Christopher Columbus, the discoverer of our country. But when we take into consideration the vast amount of cares, toils, sufferings and responsibilities

that Columbus had to endure in introducing and in carrying out his plans of discovery, we may readily conclude that he deserves the greater credit. Columbus was eighteen years, from the time he undertook the enterprise, until he brought his theory into execution, constantly and earnestly engaged. His theory was founded upon scientific principles, upon the principles of the rotundity of the earth's surface; and that this terraqueous globe must have some body or hemisphere of land in the west to balance the eastern continent. He first laid his plans before King John II. of Portugal, who gave them an attentive hearing, and being forcibly struck with his theory, referred it to a committee of learned men, who treated his scheme with contempt, as being extravagant and visionary. But the king was still not satisfied with their decision, and submitted it to his most learned counselors; but their opinion was equally unfavorable. After his plans failed at Portugal, Columbus repaired to his native country, Genoa, and laid his plans before that government; but the republic of Genoa was at that time in a state of embarrassment and decline by ruinous wars, so that he received no encouragement. After having his plans rejected here, Columbus applied to the republic of Venice, but he met with similar disappointment. He then sent his brother Bartholomew to lay his plans before King Henry VII. of Great Britain, and sailed himself for Spain. Arriving there in great poverty, he begged his way from court to court, a stranger in a strange land, traveling on foot

In his young son Diego. On his way he met some learned individuals, who fell in with his theory, among whom was Martin Alonzo Pinzon, the head of a wealthy family of experienced navigators in Palos. This wealthy navigator proposed to defray the expense of Columbus to the court of Spain, and, if his theory met the approbation and was approved by the court, he would engage in it, using his own means. Columbus being greatly encouraged by such an offer, hastened on to Spain: but arrived there at a very unfavorable period for the promotion of his enterprise. He found it impossible to obtain even a hearing, and was very much discouraged, —humiliation being added to disappointment. He was sneered at, and pointed at with scorn and contempt. Even the children in the streets were taught to regard him as a crazy man, and shamefully abused him. Notwithstanding all those insults and discouragements, Columbus remained firm in the cause and was inspired with the idea that he was an instrument in the hands of the Supreme Ruler to accomplish the work he had so long contemplated. He was constantly employed during his delay at the court of Spain making friends for his theory, among whom were some of the most learned and influential, who used their influence in having his cause brought before the court. King Ferdinand was finally induced to present the theory for an investigation by a body of the ablest and most learned men of science in the kingdom, who were to confer with Columbus and report in reference to its merits. This greatly encouraged

him, for he now felt honored by having to appear before the learned and enlightened. This august body assembled for deliberation at Salamanca, the great seat of learning in Spain. One of the learned fathers of the ancient church objected, upon the grounds that it was incompatible with the historical foundation of Christian faith, and in open contradiction to certain passages of the Bible. Another said, how absurd to believe that there are people with their feet opposite to ours, who walk with their heels upward and their heads hanging down; that there is a part of the world in which all things are topsy-turvy; where the trees grow with their branches downward; and that it rains and snows and hails upward. These are some of the fabulous objections urged against the theory of Columbus by the learned men of Spain on that occasion. After having his theory rejected by them, and after being frequently disappointed, and having applied to several other nations while at the court of Spain, and meeting with no encouragement, Columbus became disgusted, and resolved to turn his back upon Spain as being infidel to his cause. He set out on a journey with the view of laying his theory before France. After having proceeded some two leagues on his journey, he was sent for to return to the court of Spain. Queen Isabella had agreed to pledge her jewels for the expense in his cause. Columbus at first hesitated, but, on being assured of the fact, returned and entered into stipulations for the voyage. This only had a tendency to calm the mind of Columbus for a

brief period of time, for his troubles were not at an end yet. It would appear from the history of his first voyage, that his troubles had only commenced; for almost the entire voyage was one of unmitigating and increasing troubles, and his life was almost constantly at stake, for his entire crew were against him, and threatened his life if he did not return and give up the voyage. And Columbus was so harassed and perplexed by the repinings of his crew, that the moment he was relieved from a portion of his duty by a calm and tranquil sea, he frequently sank back apparently entirely exhausted in mind and body, and upon certain occasions he fell into a deep state of lethargy, resembling death, and his crew thought upon some of those occasions that death was inevitable. And upon one occasion he was arrested by his inferiors, and carried a prisoner in chains to Spain, where he was accused and tried for criminal offenses, but was not found guilty. Such were some of the perils Columbus had to encounter.

NEGATIVE.

In discussing this question, it devolves upon the negative to contend, that Columbus is not entitled to more credit for discovering this country, than Washington is for defending it. We do not wish to detract any thing from the honor of Columbus, nor deprive him of the least praise for his discoveries, but at the same time we must contend that Washington deserves far more honor and praise by the American people, from the fact that we are more directly inter-

ested in the achievements of Washington than we are in those of Columbus, and because Washington was a native born citizen of our country, and fought and gained our liberties, and achieved our glorious independence under the disadvantages and inconveniences to which a people could possibly be subject. It would seem that no individual could possibly have undergone more fatigues, more sufferings and more responsibilities, than did Washington during the Revolutionary War. Had the illustrious Washington been a person of only ordinary courage, he would undoubtedly have relinquished his designs and abandoned his pursuits. But the brave and energetic leader would not allow a thought of that kind to enter his mind. Even at such times, when his own life and the lives of thousands of his bravest and most valiant soldiers were in a perilous condition, he did not appear to be in the least discouraged, but was borne along under that powerful decision of character, which but few individuals are in possession of. He pressed forward with that energetic spirit of determination peculiar to his own nature; and encouraged and filled his men with the noble spirit of patriotism, which enabled them to press forward with renewed vigor. Although they were but few in number compared with their opposers, yet, like their illustrious general, they were not in the least intimidated, notwithstanding they were surrounded with circumstances of the most discouraging kind. Many times they were on the very point of starvation, and almost entirely without clothing

to cover them from the raging storms, or shoes to wear while they traveled over the frozen ground or through the drifting snow. They were cheerful and vigorous in the cause, and trusted and confided in their noble commander, by whom they were actuated and led on with the bold determination to accomplish what they had undertaken or perish in the glorious cause. Notwithstanding their opposers were to be seen on almost every side, and sometimes the little band were entirely surrounded by their enemy, and they were frequently presented with the request to cease war and come under the dominion of Great Britain and acknowledge the power of oppression—for their opposers told them that it was useless to contend against such powerful and superior forces—but when their enemies found that nothing could be accomplished by such a course, they tried to persuade the illustrious Washington to submit, by telling him they would favor him with an honorable position under the king's dominion; together with many other temptations which might be considered sufficient to persuade almost any person of ordinary firmness of character placed under such peculiar circumstances as he was, to relinquish his designs and accept the offers which were presented. But to the illustrious Washington they were no temptation whatever, for he passed through them all, and thus elevated his character to that honor and fame which is constantly treasured up by the American people, and will be handed down to posterity and generations to come, and ever remain an orna-

ment in the brightest pages of history. Therefore we conclude that the greater credit is due to Washington, and that no individual character is presented to the American people in such glowing terms of honor as that of General Washington.

Does Wealth exercise a greater influence for good than Knowledge?



AFFIRMATIVE.

IN the first place, wealth is so essentially necessary, even in the acquisition of knowledge, as to be indispensable. It is required in almost every conceivable case. In the construction of institutions of learning; in the purchase of suitable apparatus; in the purchase of books, tuition and stationery; and even in the wearing apparel of the student while engaged in a collegiate course, all of which is so essential, that, without wealth sufficient to meet those demands, it would be impossible to obtain a course of collegiate knowledge. Wealth is really the permanent, fundamental basis of knowledge; while knowledge is but the appendage. Wealth may very correctly be regarded as the parental attribute of knowledge, all knowledge being subject to and obtained through wealth. School-houses, churches, and all institutions of learning are founded upon wealth, and without wealth no

such institutions of learning and sources of knowledge could exist. Ignorance may generally be attributed to the want of wealth. Some of the finest minds are compelled to remain uncultivated, in consequence of not having the requisite means to afford them, knowledge. Wealth is the essential requisite of knowledge, and without it but little can be acquired. And, therefore, we contend, that a greater amount of good can be accomplished by wealth than can be accomplished by what little knowledge can be acquired without its aid. Wealth may be regarded as the great enterprising facility of our country; and the medium through and by which all our public improvements are conducted; and without it no such improvements or enterprise could be carried on. In this manner a greater amount of good can be accomplished in the way of improving our country than can be accomplished through knowledge. Knowledge accomplishes nothing in the way of enterprise and improvement without wealth. The power and influence of nations, as well as that of individuals, depend more upon their wealth than upon their knowledge. And all scientific and thoroughly enlightened nations obtain knowledge through wealth, and without it such national intelligence would not have been attained. The more wealthy a nation or an individual becomes, the more good they are capable of exercising. Therefore we conclude, in the terms of the question, that wealth exercises a greater influence for good than knowledge.

NEGATIVE.

In the brief remarks that we expect to offer upon the negative of this question, we shall contend that knowledge exercises a greater influence for good than wealth. The relations of this question are so closely connected, that it is somewhat difficult to determine or arrive at the precise influence, that either might exercise without the other. However, we might, on proper consideration, admit that knowledge, or the educated mind, exerts a greater influence for good than wealth. Knowledge might be regarded as the real influence; wealth only facilitating a little, rendering it more convenient for knowledge to exercise such influence. For instance, fine churches have but little to do in promoting the good cause of true religion. Before the people of this country had obtained wealth to invest in these churches, they worshiped as effectually as they now do, and the cause of religion and Christianity was advanced, perhaps, as rapidly. And so it is in reference to institutions of learning. A fine school-house has very little to do with advancing the cause of education. The diligent scholar may make as much progress, and advance as rapidly in the old log school-house as he could within the walls of the finest edifice, if he only exercises the determination. Some of the greatest statesmen that ever graced the halls of our National Congress were what are sometimes termed "self-made-men," who burned the midnight oil in pursuit of knowledge. Some of them, as we

have been informed, had to burn pine-knots after their daily labor was over in pursuit of such knowledge. In reality there is but little need of expending such vast amounts of wealth in obtaining knowledge, for it many times leads to extravagance and ruin. In the early settlements of this country, we had comparatively little wealth to expend in education, and yet we had some of the soundest minds our nation has ever afforded, such as Benjamin Franklin, Thomas Jefferson, Patrick Henry, and hundreds of others who accomplished more by their knowledge than men do now. How did Dr. Franklin get his learning? We may imagine him on the streets of Philadelphia with a loaf of bread under one arm, and at the same time eating from a loaf which he supported with the other. We must admit him to have been a pretty good scholar, and we know he had but little money to use in educating himself. The same argument will hold good in reference to almost all the relations between wealth and knowledge. A ship is of no use without the knowledge to guide her over the waters; and all our farming and mechanical implements, together with the extensive varieties of machinery, which required such a vast amount of knowledge to invent and construct, it would appear that wealth had but little to do in the construction of these compared with the vast amount of knowledge or inventive ingenuity required. Wealth, when obtained, is more generally applied to evil influences than knowledge. How common it is for the youth, on coming into possession of wealth, to use it in

the way of evil. But such is rarely the case with knowledge. Individuals who have spent their time and money in obtaining knowledge, generally apply it to useful purposes. Therefore we conclude that knowledge exercises more influence for good than wealth.

Is the Credit System injurious to Community?

AFFIRMATIVE.

THIS question may be regarded as one of general interest to the entire community, for it is interested to some extent in the credit system, either for or against. If the human family were all honest, the credit system would indeed be one of general interest and beneficial to community. But as dishonesty prevails in the land, and the system can not be maintained without community having to sustain severe losses, we must contend on the affirmative, that the system *is* injurious to community. All classes, we claim, are injuriously affected by the system. The merchant and the entire trading community, in order for them to be successful in business, must sell their goods enough higher to make up for the losses sustained by customers who fail to pay; consequently we all have to suffer more or less in this particular by the system. The rogue is induced by this system to purchase goods in many instances which he has no real need of,

merely purchasing because he can get them on credit, and at the same time without the slightest expectation of paying for them. It thus induces individuals to run into excess of trading in buying goods extravagantly, running themselves in debt to such an extent, that they could never pay were they ever so much disposed to pay. Consequently heavy losses must be sustained by such a reckless and ruinous system, not only to the merchant, but also to those who contract such needless debts, for it leads them into ruinous habits of extravagance. Besides, thousands of persons of immense means have been broken up and reduced to bankruptcy by this credit system, and it has been claimed that nine-tenths of all persons who have engaged in the dry goods branch of the mercantile business on this system have failed. But rarely have we known of a firm failing on the cash system. This is the best evidence that the credit system is a failure, and has almost a certain tendency to lead the merchant or trading community into bankruptcy. There is really more suffering in our country from the credit system, than from almost any other cause. When the merchant engages in business commencing on this system, his capital is liable to be squandered in a very short time by trusting a little here, and a little there, all over the country, until finally his means become so reduced, that he finds it difficult to do business any longer, unless he can make prompt collections. On trial, he finds this to be a very difficult undertaking; and if he depends upon the collection of accounts to keep

up his stock, he is almost sure to fail, unless, however, he should be a very shrewd collector; and even then he is apt to be unsuccessful in a great portion of those credit accounts. Many persons depend upon the credit system who are amply able to pay as they go, but they can loan their money in bank or to individuals, and get a fair rate per cent.; therefore they compel their creditors to wait, in many instances causing them much inconvenience, and frequently causing families to suffer for the want of their daily earnings. Such are some of the deleterious effects of the credit system.

NEGATIVE.

In a brief reply upon the negative of this question, we propose to show that the credit system, instead of being injurious, is beneficial to community, and that in the lapse of time business could scarcely have been conducted without some form of the credit system; at least it would have been attended with the greatest inconvenience, and numerous failures would have occurred in the absence of the credit system. Many more failures would, doubtless, have existed without a credit system than have perhaps been caused by it. How frequently have we known individuals who have been aided by the credit system and enabled to succeed in business, and become useful and wealthy citizens; whereas, had no such credit been afforded them, in all probability they would never have succeeded as business men, and many of them would, perhaps, have remained idle, worthless

vagabonds and tramps in the land. In the early settlement of this country, the credit system must be regarded as having been indispensable, for many of the people of this country were at that time in extremely destitute circumstances; but from the aid which they obtained by the system, they were enabled to endure all those embarrassments which the early pioneers of this country had to encounter. During the gold excitement in California, about the middle of the nineteenth century, hundreds of noble, enterprising youth were enabled, by credit, to obtain means to engage in the mining enterprise, went to California, and were successful in obtaining gold, sufficient, after paying up their borrowed capital, to buy farms and set themselves up in business; and they are now, many of them, among the wealthiest and best citizens of our country. Their success must be attributed mostly to the fact of their having obtained means by the credit system. In fact, almost every individual of any business experience, by taking a retrospective view of his life, can refer to some important instance and period in which he was under the absolute necessity of obtaining some addition to his capital, and was compelled to apply to the credit system in order to conduct a successful business. Therefore, in viewing the question in this light, it can not be considered injurious to community, but must be regarded as being indispensably useful. At least a great portion of our community must labor under a very great inconvenience without the credit system; especially that portion who are limited

in means; for, being deprived of obtaining means by credit, they could not compete with persons of large capital. Consequently persons of moderate means would be the principal sufferers in the absence of a credit system, for thousands of good, honest laborers in our country are entirely dependent upon their daily labor, and when out of employment their income ceases, and in case they could not get provisions on credit during such time, their families would suffer for the common necessities of life and become a public charge. Therefore, we must conclude on the negative, that instead of the credit system being injurious to community it is beneficial.

Is Physical Training more beneficial than Mental Discipline?

AFFIRMATIVE.

THIS is a question involving the interests of community to the greatest extent. All classes are interested more or less in this question, for every individual is trained, to some extent, in the physical or mental, and a great portion of community are trained in both. But when we take into consideration the important fact that the maintenance and support of the entire community depend, in a great measure, upon physical training, we must conclude beyond a reasonable doubt, that it is more beneficial to community than mental discipline. The community

is solely dependent upon the productions of the soil, which are the resources of a physical training; and such training is essentially indispensable. All the mechanical branches are dependent upon this training, and could not perform the duties of their separate capacities without the aid of this. Military tactics, and the military control of nations, is also, in some respects, more a physical than a mental training, and is very beneficial in sustaining national government. Many of our professional men do not succeed in the duties of their profession; whereas, had they been trained properly in the physical, it would have been beneficial to them. And in many instances the physical system of the professional man becomes deranged, in consequence of an excess of mental and not enough physical training. Therefore we find it very necessary and important, that the physical system should be developed by physical training, in order to succeed in the mental profession; for the mental system is so closely connected with the physical, that if the physical system be not developed in connection with a mental discipline, it becomes impaired; and in proportion as the physical becomes developed, the capacity of the mental becomes increased. Therefore, we have the best reasons for urging the important necessity of a physical training and development previous to, and in connection with, mental discipline; for in order to become entirely successful in mental attainments it becomes necessary to strengthen and develop the physical. Hence, to educate the invalid

mentally, without the aid of physical training—because he is not expected to be able to perform manual labor—is a very great mistake, and in perhaps nine cases out of ten will prove a failure. Therefore we conclude, that a physical training is more beneficial than a mental discipline.

NEGATIVE.

This question comprises such close connection in its parts, that it is somewhat difficult to distinguish, with any accurate degree of precision, the beneficial effects of physical or mental training entirely without the aid of each other, for the mental commences with the physical, and all the knowledge acquired in any way is a portion of the mental discipline, and such discipline may be regarded as being more beneficial than a physical training. For the individual whose mind is entirely without cultivation, would be incapable of filling any lucrative position in life, or would perhaps be incapable of maintaining a family; such individuals would be paupers in our country, and would have to be supported by community, or become a public charge. All positions in life require some educational experience or mental discipline, and without such discipline or experience, there would be no demand for their services, and all such individuals, entirely without education or mental discipline, would be in a great measure without employment, and consequently could not support themselves. And without mental discipline, this uneducated class of paupers

would be no small portion of our community. This may be regarded as a strong point on the negative of this question, which can not be satisfactorily met or refuted by our opponents, and therefore must stand in its full force. It is claimed that military tactics and the military control of nations, is more of a physical than a mental training. If so, why do we not send our laboring men to rule our nation and control our armies? The physical class of men, as a general thing, would be deficient in those branches of mental discipline, and would therefore be incompetent as statesmen, and incapable of controlling nations and military affairs. There is really no true example of the physical without the mental, except it be in idiocy or early infancy. And the adult idiot is as worthless as the infant, and about as incapable of performing manual labor; yet, in many instances, the adult idiot is endowed with strong physical powers. So we see that the physical is entirely worthless without the mental; and, as before stated, the mental commences with the physical, and as mental discipline is presented to the infant mind, it begins to expand, and as the mind expands it is rendered capable of comprehending and readily receives mental discipline. The physical system can not be rendered useful or beneficial without a development of the mind; and therefore we conclude that a mental discipline must be more beneficial than a physical training.

*Is taxing the mind of the Adult Student essential to
Literary Attainment?*



AFFIRMATIVE.

IN the statement of this question we are somewhat limited; and in discussing it are required to confine our remarks to the adult student. For if we discussed the question in a general form with reference to old and young alike, without any limitation, it would be a one-sided discussion. It must be generally admitted, without argument, that the mind of the youthful student requires to be taxed, and that it is essential to advancement. But to the adult student the necessity may not be so clear, and the question arises as to the necessity of such taxation. But we claim that if the necessity is not so great, and if it is not so important, yet there is such necessity, and it may be regarded of the greatest importance; for taxation stimulates the mind of any student to action, and without this there would be so little animation, that the mind would not be aroused. Study is not natural, and the mind of almost every one requires something as a stimulus to arouse it to a state of active employment. The requirement of taxation can not be confined alone to the student of minor experience, for the mind of the adult student in many instances is more inactive than that of the youth, and requires to be taxed in a more vigorous manner. In numerous instances the mind of the adult

has been lying in a dormant state so long that it requires more to arouse it than is required in case of the more youthful mind; and therefore taxation in such cases is as essential and important as it is in case of the youth. If taxation is not essential to literary attainment in case of the adult as well as of the youth, why is it so universally adopted? Why are adults not allowed to enter our schools and colleges independent of classical taxation? The reason is very obvious, that if adults were allowed such privileges, there would be no regular system in these schools, and the consequence would be that irregularity and confusion would prevail; and it would be an impossibility to arrive at any great degree of literary attainment. And if we do not confine our position to schools and colleges, all individuals pursuing a regular course of study, or desiring to accomplish a certain work, require this stimulus. There must be some system of taxation adopted in order to accomplish it in a brief period of time. Therefore, with the argument offered upon the affirmative of this question, we must conclude that taxing the mind of the adult student is very essential to a rapid, successful, and a high state of literary attainment.

NEGATIVE.

This question is calculated to arouse the mind of the thoughtful student to reflect upon his situation, as having been overtaxed in a collegiate or literary pursuit, and to consider whether taxing the mind of the adult student is at all

advantageous to literary attainment. We must admit that it may be more essential to the advancement of the youthful student, before he has acquired the method of applying the mind, and before the habits of study are formed. Can there be any advantage in taxing the mind beyond a certain limit, as is the custom in all our common schools and colleges? How frequently is it the case that but little is accomplished during a collegiate course? Such was the case with Daniel Webster. But little was accomplished during his college days, and it is related of him that, on commencement day, when he was presented with a partial diploma, he tore it into fragments and threw it upon the floor in the presence of the faculty; after which he applied himself, independent of classical taxation, and became one of the most talented men of the nation. But this question does not confine us to the student of our schools and colleges. Any individual who is engaged in a course of study, may be included in the discussion of this question. And we are well aware that adults, whose minds are strong and vigorous, are not benefited by being taxed in the same manner as the youthful student. Little distinction is made in our schools and colleges between the youthful and the adult student—all are classed about the same, and their minds taxed with an equal amount to be accomplished in the course, without any consideration or allowance for age or experience in life. If they are students of the same school they must all come under the same restriction, and share equal taxation. Old or

young, they must all be allowed the same according to their advancement or grade in the classical course ; when at the same time the adult student is in all probability capable of accomplishing vastly more in the way of study, and advancing much faster in the classics, than he who has not yet arrived at sufficient age and experience in life to expand and develop the mind. But not being confined in the discussion of this question to a regular classical course of the student, any person may be regarded as a student who is regularly engaged in a course of study. And any adult who has had experience, may testify to the truth that taxing the mind with a certain amount to be performed in a certain limited time, causes the individual to labor under embarrassment, and to a very great inconvenience in accomplishing the desired work. It appears to be natural for the human family to desire their own freedom, and work to a greater advantage in the enjoyment of such freedom. Therefore we conclude upon the negative of this question, that taxing the mind of the adult student is not essential to literary attainment.



Is a Contented Mind better than Riches?

AFFIRMATIVE.

IN the few remarks that we may offer upon the affirmative of this question, we shall contend, in the language of the question, that contentment *is* better than riches. In the first place, riches do not produce contentment of mind; on the contrary, in many instances, they render the mind very discontented. For instance, the miser may be regarded as the most discontented of all earthly beings. He is constantly grasping and striving for the riches of this world; but does this make him contented and happy? Not by any means. And the more riches he obtains, the more discontented he becomes; and he goes on in his avaricious pursuits until he renders himself the most miserable, degraded and discontented wretch in the community. Therefore, if contentment does not consist in riches, what are the essential requisites to constitute happiness and a contented mind? Any thing that irritates or embarrasses the mind, is calculated to produce discontent. On the contrary, any thing which is calculated to elate or gratify the mind, is calculated to produce contentment. But those things which are calculated to give contentment to the mind of one person, are not always calculated to afford contentment to others. For instance, the aged person is liable to be

greatly annoyed by confusion in various ways, while the more youthful person requires a certain amount of confusion in order to afford them contentment. But the persons who are afforded the greatest amount of contentment, are those persons who always, and upon all occasions, calculate to adapt their natures to the circumstances which surround them, and make the best of every thing, through all the vicissitudes and various changes of life. To such persons life is a source of pleasure and contentment. Contentment of mind, in fact, may be regarded as one of the richest blessings life affords ; and really a jewel in life that can not be too highly appreciated, and worth more than all the gold of California. Therefore, in conclusion, we must insist, that contentment of mind is better than riches, and more to be appreciated ; for riches, over and above the amount sufficient to supply the demand in providing the real comforts and conveniences of life, are only calculated to afford dissatisfaction, and add to the cares and responsibilities of life. They render the possessor, frequently, actually discontented and unhappy. Dr. Franklin says: "Money is worthless except to provide the necessaries of life." And there can be no other value ; for as we bring nothing with us into life, we can take nothing away with us ; and the necessities of life are all the real enjoyments which can be afforded by riches.

NEGATIVE.

In an attempt to offer a few remarks upon the negative of this question, we contend that

riches are not only better than contentment of mind, but calculated to produce a true contentment. In the first place, no mind can be entirely contented in a state of poverty. It is inconsistent with the nature of the enterprising man to be entirely satisfied without some of the riches of this world. If riches do not give entire satisfaction or contentment of mind, the mind is, notwithstanding, by no means satisfied in the detestable condition of poverty, which is only calculated to afford misery and degradation. Why should riches not give contentment of mind, or at least, as nearly so as any other one thing in life? For with riches we can have all the luxuries and comforts, and all that is really desirable in life. All the public improvements of our country are attributable to the wealth of the country, which affords such a vast amount of convenience, as well as the greatest amount of satisfaction and contentment to the entire community, by affording them the facilities of transporting all the vast amount of productions of a rich and fertile soil over the extended dominions of our prosperous and flourishing country; whereas, we were compelled, before our country could afford such improvements, to wagon all those products to market through mud, sometimes half axle deep to our wagons; and also of affording us the most improved facilities of traveling to the various parts of our extensive and flourishing republic, without having to furnish our own conveyances, and be compelled to have charge of our teams, as in years past. At that degenerate age we had to content

ourselves with traveling at the slow rate of five or six miles per hour. But now, in this enlightened age of science and public improvements, by means of our new and improved mode of transportation, we are enabled to travel from thirty to forty miles per hour, and forward news at lightning speed. Therefore, in taking into consideration all the improvements of our country in various ways, too numerous to be described here, which affords us such a vast amount of satisfaction and contentment of mind, all to be attributed to the wealth of our country, we must conclude that riches are not only better than contentment, but is better calculated to afford that contentment; and without some of the riches of this world, enough at least to enable us to obtain the common necessities of life, no individual can be entirely contented and happy.

Is a Monarchy a safer form of Government than a Republic?

AFFIRMATIVE.

A MONARCHICAL form of government, we contend, in the first place, is safer than a republican form of government, from the fact that the monarchical government is in the hands of the few. It is an old saying, as well as a true one, that what is every body's business is nobody's business; and in ordinary business transactions

it is safer, and we can depend more upon the few than we can upon the many. The monarchical government enforces law more promptly and rigidly, and keeps the people under closer subjection; for the reason that it is more in the hands of the few. There is a certain class of people in all countries, and under all forms of government, who can not be governed and kept properly under subjection without the most rigid laws. Our republican laws frequently fail, and come short of such government. It is in consequence of this that the people of republican governments so frequently have to resort to mob law, in order to bring some of their subjects to justice. Mob law, in our country, we know is almost a common occurrence. We have had instances of it all over our country. At Seymour, Ind., only a few years since, it was practiced extensively. A number of persons were hung there by the mob without giving them any form of trial; and, at the same time, secret societies were organized through our country in many places by the best citizens, on purpose for self-protection. They did not consider it scarcely safe to go out after night, on many occasions, especially upon business where they might be suspected of carrying money. After the murder trial of Thomas McGehan, at Hamilton, O., the prominent and respectable citizens of that place organized into a secret society, or vigilance committee, to enforce justice aside from the law, as they did not feel safe under the law, and feared they could not have justice from that source. We must admit that

the most powerful governments we have any account of were monarchical governments. Great Britain, France, Russia, Prussia and Germany are among the most powerful now in existence, and must be regarded as safe forms of government, or they would not have existed so long in such prosperous and flourishing condition. The fact that history affords the instance of but few republics as having existed long in a prosperous and flourishing condition, is a forcible argument why a monarchy is a safer form of government than a republic. With the exception of our own republic, we have no very prosperous republic in existence at this time. Therefore, we conclude, that the monarchy is the safer form of government.

NEGATIVE.

In the few remarks that we may offer upon the negative of this question, we hope to be able to show that a republic is a safer form of government than a monarchy. In the first place, how can a government be regarded as being safer by being in the hands of the few? In union we expect strength, and the more numerous the stronger; and, as a matter of fact, the stronger a nation is, the safer that nation must be from invasion, and the less liable to be overthrown. And, of course, the stronger and safer the nation from invasion and overthrow, the safer the individuals composing that nation must be regarded; for individuals look to the nation to which they belong for protection and safety. If the nation is not safe, the individuals

belonging to, and composing that nation, are not safe. This would seem to be the most proper and correct mode of reasoning upon this question; yet other arguments in abundance may be offered. Some of the most powerful governments we have any account of were republican governments. Greece and Rome existed in their prime, in the most prosperous and flourishing condition, for hundreds of years under the republican form of government. Solon's legislation in Greece lasted more than four hundred years, and laid the foundation of Athenian greatness. Had the republican form of government been an unsafe form of government, those nations could not have prospered so long under such government. And had it not been for the ignorance and superstition which existed so long in the darker ages of the world, republican government would doubtless have flourished to a greater extent,—for ignorance is greatly against the promotion of republican government. And where have we any account of a nation being more prosperous than our own republic has been? We have only existed a little more than one century since the declaration of our independence, and we are one of the most powerful, if not the strongest, nation on the globe. Does this indicate an unsafe form of government? We admit that governments may have prospered under a monarchical form; yet there is, perhaps, no governments now existing under an absolute form of monarchical government. Russia is, perhaps, the nearest to a monarchy, and she may vary in some particular

features from an absolute monarchy. Great Britain and France have existed mostly under an aristocracy, or a limited form of monarchy. In fact, Great Britain may at this time be regarded as being more of a republican form of government than a monarchy; and her prosperity for the last century or more, can not properly and altogether be attributed to her having a monarchical form of government.

Should the ability to Read and Write be made a qualification for Voting?

AFFIRMATIVE.

IN the few remarks that we expect to offer in discussing the affirmative of this question, we shall contend that it is right and proper that every person should have certain qualifications of learning, sufficient at least to enable them to read and write, in order that they may be entitled to the elective franchise. We do not design to contend that such qualifications are in accordance with the constitution of the United States, but to the contrary. Notwithstanding, we contend that such qualifications, if not according to our constitution, are strictly in accordance with the laws of equity and impartial justice to all. Nor is it necessary, according to the question, that such qualifications should be in accordance with the constitution. By such

qualifications all persons might be enabled, at least, to inform themselves sufficiently in reference to government affairs, as to not be dependent upon others for their information; whereas, the illiterate person who can not read or write is always more or less dependent upon, and in some instances controlled almost entirely by some priest, or designing, unprincipled politician or political demagogue and office-seeker, who is ready to dupe and deceive him on purpose, to carry out some conspiracy or selfish motive. In like manner, men have in all ages and at all periods of time been duped and deluded; or otherwise have been misled and controlled in their elective franchise to such an extent, that they did not, perhaps, vote their sentiments, or at least did not vote as they should otherwise have done, had they not been influenced or misled by those ill-designed demagogues—together, too, in consequence of their not having the ability to read and write sufficiently to inform themselves in relation to government affairs. Office-seekers always have an object in controlling the votes of the ignorant to their own corruptible purpose. Therefore, we contend, that the ability to read and write ought to be made a requisite qualification for voting; and that no person or persons are fit and properly qualified to exercise the right of franchise without at least having acquired this ability. Especially should the people be qualified to read and write in a republican government like this, where the sovereign power is in the hands of the people, for the greatest errors are liable to be

committed in national affairs by the unqualified voting of the people ; and for this reason alone, if no other could be offered, the ability to read and write should be made a qualification for voting.

NEGATIVE.

In assuming a position upon the negative of this question, we design to show that the ability to read and write ought not to be made a qualification for voting. In the first place, it is wrong and altogether repugnant, and contrary to the principles upon which our government was founded ; and we are firmly of the opinion that our government was founded upon the broad basis of impartial justice as well as upon the principles of freedom ; guaranteeing to every man the inalienable right of life, liberty and the pursuit of happiness. The ability to read and write is a very small part of our education, and there are thousands of persons who can not read or write at all, who are much more fit, and far better qualified, for voting than many of those who can only read and write. If we make education a qualification for voting at all, we should not confine it to reading and writing alone. In fact there is really no limit to fix upon, unless we have a board of examiners on purpose, whose duty it would be to examine every voter at the polls, before allowing their votes to be deposited. Education can not be considered as being entirely permanent, especially where individuals have barely acquired the ability to read and write ; and persons may have

once had this qualification, and neglected it, or not put it into practice, will in a very brief period of time, be no more fit or better qualified to exercise the right of franchise than had they never learned to read and write. In fact, it is frequently, if not almost invariably the case, where persons have only learned to read and write a little, that those persons feel discouraged at having so little, and neglect to put into practice what they have received, until they lose even this learning and are no longer benefited by such an education. Therefore, in conclusion, we must insist, that the ability to read and write ought not to be made a qualification for voting. It being contrary to the nature of our free and independent government, it would have a tendency to retard the progress of our free republican institutions; and such a law would be attended with much expense, and very difficult to enforce in a republican government.

Does the Foreign Element retard Civilization in the United States ?

AFFIRMATIVE.

THIS is a question that must interest every American born citizen, for the foreign immigration to this country has been so numerous, that great fear is entertained that the character of our enlightened republic must rapidly, and in a

brief period of time, be changed. From the character of the foreign element, which is immigrating to this country, our American born people must entertain the most natural opinion that the republic is becoming greatly demoralized; for many of those foreigners are of the lowest and most degraded classes of all foreign nations. And a combination of such a foreign element must have a very great tendency to retard civilization in this country. It is, nevertheless, true that many of those foreigners possess good, industrious habits, and if their moral character were equal to their character for industry, they would command our respect as good, moral, industrious citizens. But they are generally deficient in morals, and no such recommendation can be given. We refer more particularly to the character of the Chinese, who have been recently immigrating so extensively to this country. Our government has been discussing the propriety of prohibiting such immigration. This may be regarded as a hard accusation to pass upon the foreign emigrant. In fact, the Chinese are not the only foreigners to whom those charges will apply. For when we allow ourselves to look around and examine the condition of society among that class, we find that the greater portion—in fact, we may say nearly all the saloons and low drinking-houses and gambling shops of our country—are kept and conducted by the foreign element from all countries. They have mostly been established by this degraded class of foreigners in less than a quarter of a century, and are largely on the

increase by this foreign immigration. Such being the case, the moral condition of our country must be retrograding and greatly on the decline, and if foreign immigration continues to be encouraged, as it has been for the last century, and be tolerated by our government, the moral character of our country must be greatly affected, and civilization retarded in the United States to a very great extent. If our argument, as offered upon the affirmative of this question, be sound, it is needless to continue the discussion, for we have surely made it very conclusive that foreign immigration has a demoralizing effect on our country, and that the foreign element does retard civilization in the United States.

NEGATIVE.

In endeavoring to offer a brief reply upon the negative of this question, we are required to show that the foreign element does not retard civilization in the United States. When we examine the question closely and carefully, we find ample grounds upon which to base such an argument. For the term, civilization, does not confine us strictly to morality—or, in other words, civilization and morality are not synonymous terms—and in considering the question in this sense, we find no difficulty in producing arguments upon the negative. For the class of people who are foreign emigrants to this country, must be regarded in a strict sense of the term, as being civilized at least, for the great majority of them emigrate from civilized nations, and many of them from the most enlightend nations

of the globe. In fact, the greater portion of them have emigrated from the best countries of the old world. Great Britain, Ireland and Germany have furnished the most of those emigrants, and they are among the most enlightened people of the earth. Many of those emigrants are of a very moral character, and are connected with the various religious denominations of our country, in many places assuming exalted positions in their churches. It is, nevertheless, true that some of those foreigners, like many of our American born citizens, are somewhat corrupt in morals, and may be regarded as being degraded in moral character; but where is the nation among the most enlightened nations, that has not many of such demoralized characters, for the human family is depraved and prone to corruption? Admitting that there is corruption among foreigners, at the same time we must acknowledge diligence and industry to be their characteristic, and that, generally speaking, they make good, industrious, enterprising citizens. Instead of their retarding civilization in this country, they must, in a great measure, advance it, and render us a more prosperous, industrious and enterprising nation. The basest of the foreign element must be regarded as being good, industrious citizens; even the Chinese, who are so shamefully slandered in our country, are industrious, economical citizens, and when they become naturalized, may also become a people calculated to advance our civilization. And there is demand for such industry in our country, for we have a vast extent of territory opened up

in this new world, inducing the enterprising laborer from all foreign nations, and inviting them to colonize and cultivate the rich and fertile soil, which will amply reward them for all their labor for the next century at least. On public works in our country, the useful labor of the foreigner must be regarded as being indispensable, for they are preferable to the labor of our countrymen, and are generally employed on all public works. Therefore, in taking this view of the question, we must conclude that the foreign element does not retard civilization in the United States.

Is Competition in Trade injurious to Community?

AFFIRMATIVE.

THIS is a question comprising the general interest of the community. Competition may, in a general way, perhaps, have been considered as being beneficial. Yet in many respects it must be regarded as being injurious or detrimental. The price of various commodities are controlled to a very great extent by the competition of trade. All the ups and downs and general fluctuations in trade, are caused, in a great measure, by this competition. Were it not for competition in trade, the general products of the country would command more regular and steady prices, at such rates as are regulated by supply and demand, without those

fluctuations of the market ; causing numerous disasters, and frequently ruin among our trading community. Competition is the means of breaking up hundreds and thousands of individuals and firms engaged in the commercial pursuits of our country. Those commercial panics, which are so extremely injurious and destructive, are generally created by the excess of competition. And not only is the trading community affected by the excess of competition, but all classes are more or less affected by it. For instance, if producers are enabled to get exorbitant prices for their products, it induces them to engage in speculation ; many times to such an extent as to involve them extensively in debt, expecting, by the high prices, to succeed in paying off those debts ; but by the fluctuation of prices, occasioned by competition, they are unable to meet their engagements, and are, in consequence, reduced to ruin. And by such failures among the producing portion of community, other classes with which they have dealings are injuriously affected, and in many instances are broken up and reduced to bankruptcy. Especially is the laboring community affected by the fluctuations of trade. When the products of the country advance to such enormous prices by competition, it is with great difficulty the poor laborer is enabled to support his family ; for labor seldom advances with the commerce of the country. And while the prices are depressed to the opposite extreme, it might seem that the laboring community ought to be in their element of prosperity ; but at such

times commerce becomes so deranged that the laborer is unable to obtain employment, and therefore it is still more difficult for the laboring community to support their families; so that all classes of community are in a great measure injuriously affected by the fluctuations of trade, occasioned by the excess of competition. Therefore we conclude, that competition in trade *is* injurious to community.

NEGATIVE.

In the statement of this question, competition is affirmed to be injurious to community, which we propose, in discussing the negative, to controvert and show to the contrary. Competition is said to be the life of trade, and well may it be regarded as such, for without competition there is but little life in trade, and our markets appear dull and lifeless, and it is with the greatest difficulty that fair prices can be obtained. Without some competition, the producer would, perhaps, be unable to obtain more than half-price for produce that he would in a lively market of competition, which would not only be injurious to him, but would also be injurious to all classes—for all classes are dependent upon the products of the soil for support. And when the products of the soil do not command fair prices, trade in general is impaired, and the commerce of our country is not in a prosperous and flourishing condition. The financial proceeds of the products of the soil are distributed among all classes of community, and they are, in like manner, injuriously affected with the producer; for if he

obtains but little for his produce, the merchant, the mechanic, and all other classes are compelled to share sparingly of those financial proceeds, causing general disaster and failure. And also when the dry goods and other merchants control the markets by monopoly, all classes of community, who are under the necessity of patronizing such monopoly in trade, are injuriously affected by it. But by such monopoly and high prices in trade, other persons are induced to engage in the merchandise, and a competition is effected, and prices reduced, by which all who share in the trade are benefited by the competition. In the early settlement of this country, before there was wealth sufficient to afford competition, the laborer's wages were of trifling value, and the producer could obtain very little for his grain, and sometimes the markets were so dull or glutted, as not to demand sale, and they were many times compelled to return from the market without being able to effect a sale. Corn and oats were frequently sold in our markets as low as ten cents per bushel; wheat at thirty or forty cents, and pork at one dollar and fifty cents per hundred pounds, net. Such were some of the injurious effects, at an early period in our country, from not having competition; but by its constant and rapid improvement, and the increase of wealth, the vital spark of competition has pervaded our land, and the producer has been enabled to obtain fair prices for all the products of the soil.

***Can the use of the Horse be dispensed with in
Large Cities?***



AFFIRMATIVE.

THIS is a question that has been but little discussed until recently, and the propriety of doing without the use of the horse in cities has in former years scarcely been thought of; but the growth, progress and necessary expense of grading and paving in our large cities, in order to remove all impediments for the successful use of the horse, has led the people of some of those cities, to reflect upon the propriety of inventing other means of transportation than that of the horse. In consideration of the filth and vast expenses of street cleaning in those cities, caused by the use of the horse, it is, perhaps, sufficient cause alone for some other motive power. The health of large cities is affected materially from the vast amount of dirt and filth accumulated in the streets from the constant presence of horses. It is true the streets of all large cities may be, and are, regularly and constantly cleaned at a very great expense; yet the filth and stench can not entirely be removed, and the constant accumulation of it must necessarily create disease, and render city life very unhealthy. Besides, the filth of the street is but a small amount of that created by the use of horses in cities; the stables for their keeping must create a vast

amount, which can not be avoided ; rendering all cities unwholesome as a place of residence, causing many of the inhabitants to leave during the sickly season of each year, and resort to some more healthy climate in order to live and enjoy the blessing of health. The expense to all large cities of grading, paving and cleaning is so immensely great, that they are naturally impelled to use other means of less expense. When we consider that the atmosphere of cities is rendered impure by the use of horses and their consequent filth, and that no children are born entirely healthy, and that one third or half of all children in large cities do not live ; that the health of every individual is in like manner affected by such impure atmosphere, it is certainly about time that other methods of conveyance and transportation were provided. And much more rapid and suitable means could be provided for the laboring community, to get to and from their work more speedily than by any means now afforded. Therefore, in consideration of which, we conclude that the use of the horse in large cities is detrimental to the advancement of civilization, and ought to be dispensed with.

NEGATIVE.

In taking a view of this question in a negative form, we are naturally led to reflect that the use of the horse is so important, that he can never be dispensed with in large cities more than in towns and smaller cities ; for there never has been a period, perhaps, from the commencement

of time, when it was thought advisable, by any civilized nation, to dispense with the horse, without the use of some other animal as an equivalent. It is, nevertheless, true that some wild savage and uncivilized tribes of Indians, did not use the horse, nor did they use any convenience of a civilized life. Therefore we may say that the principal nations have used the horse or some substitute. The general utility of the horse is so vastly great and important, that a description would be needless, for he is used in every place and position; and it is folly, and a waste of time, to even talk of dispensing with him; and the larger the city, as a natural consequence, the more labor there would be for the horse to perform; and no locomotive or motive power, of any description, can take the place and perform the labor successfully. It is an impossibility for an engine or any machine power to be constructed subservient to the use of man, so as to be capable of being used in every alley, nook and corner, and to run into the country when required, and fill the place of the horse in every respect. It is the height of folly to attempt such a change. Besides, if such a work could be completed so as to answer the purpose of transportation in our large cities, the expense would doubtless be vastly greater than all the combined expense of grading, paving, and cleaning of streets for the use of horses; and at the same time would be found defective and wanting in so many respects, that, in all probability, all those large cities, after trying the

experiment, would be glad to return to the use of the horse. And in the attempt of such a wild, unsuccessful theory, they need not expect to get clear of dirt and filth in the streets; for the whole world is made of dirt, and wherever there is business going on, there must be the accumulation. So that city life can never be made pure and wholesome, where the atmosphere is bracing like that of the country. It is claimed that a more speedy method of transportation can be provided, affording an opportunity for the mechanic and common laborer to get to and from business more promptly; but if such transportation can not be constructed so as to reach the various points where the mechanic and laborer reside, and fails to afford the necessary convenience, it would be useless. As before remarked, we know that it is an impossibility for locomotive or any machine power, to be constructed so as to run to the most remote parts of a large city, and all persons residing in such places would necessarily be deprived of transportation. Therefore, we conclude that the use of the horse in large cities is indispensable.



Is Fashion in Dress detrimental to Community?

AFFIRMATIVE.

THIS is a question which, in a great measure, concerns the interests of all classes of community; for the entire community participates to some extent in fashion. The extremes of fashion lead to almost all the evils to which the human family are subject, and has broken up and rendered hundreds and thousands of families destitute. We may constantly see the powerful influence of fashion working its deleterious effects upon society; for no community is entirely clear of this monster evil. It appears to be the natural disposition and inclination of the human family to participate and to excel in extremes of fashion,—in many instances wearing a garment only once or twice, until it must be thrown aside, or the style changed. In many communities, persons do not allow themselves to be seen in public twice on the same day arrayed in the same dress; which causes an unnecessary amount of labor and expense in making and remodeling, in order to keep up with the various changes of the stylish world. Such is the result of fashion, and it must surely be regarded as a very great evil; constantly creating strife and contention, and causing malice, enmity, and hatred; for persons who make fashion their study, and are constantly participating in those changes, become so decidedly vain, that they actually envy their

neighbors for participating in that which is their own greatest delight. And there is not the same sociability manifested in community where fashion is carried to this extent that there is where its extremes are disregarded. But if this was all the evil attending it, our objections need not be so urgent, for such is a mere commencement of the evils we are considering; for if those extremes of fashion could be confined alone to the wealth of community, the evils attending them would not be so great; but fashion is confined to no particular class of community. Those of but little means, and in many instances the poorest classes, indulge in it to the greatest extent; which leads to ruin and misery in our community; for those persons will have the means without regard to honor or integrity, and in many instances are led into all the licentious habits of life,—lying, gambling, stealing and robbing, in order to keep them up in the indulgence of fashion; besides numerous other licentious habits indulged in both by male and female induced by them. Therefore, we conclude, that fashion is an evil, and detrimental to community.

NEGATIVE.

In discussing the negative of this question, we design to show that fashion of dress is not an evil or detrimental to community. The principal objection that can reasonably or consistently be offered to fashion, is the tendency to extremes; and such tendency we propose to show, is rather regulated and restrained by

fashion than induced and encouraged by it. Fashion has, in all ages and at all periods of time, existed in some form; and when we examine the subject carefully and considerately, we must conclude that there is no real harm in it, or in the style and costume of a community being about the same. In reality, such similarity or uniformity in dress or costume, may be regarded as a favorable convenience, preventing the extremes of fashion; for if society had no regular style of dress, the tendency to extremes might be much greater. Therefore, fashion may be regarded as beneficial in restraining community, by marking out and fixing upon a regular course of costume in which to govern the style in way of dress, preventing, in a great measure, the tendency to extremes. For if there was no fixed code or order of style regulating and governing our costume, every individual would be free and unrestrained in reference to dress, and would not only have the privilege, but would be encouraged to dress according to their own peculiar notions. And some individuals have such extremely peculiar notions of dress, that there would be no end or reasonable consideration to their wants and changes of style, if left to their own discretionary option, and would run into all the excesses of dress which ample and extensive means would afford; and community would have no other restraint than that of a limited ability—which would be a very trifling restraint, for human nature is such, being so weak-minded, and so prone to vanity and vain pursuits, that many persons would disregard

their means almost entirely in reference to dress—extravagantly and unnecessarily bringing on debts, and involving themselves to such an extent that they could never discharge them, besides embarrassing others with whom they contracted debts, causing general disaster and ruin throughout community. Therefore, in consideration of which we must conclude, that fashion of dress is not an evil or detrimental to community, but is calculated to restrain it from going into the extremes of style, and is by no means detrimental.

Should the manufacture of ardent Spirits be prohibited by Law?

AFFIRMATIVE.

IN endeavoring to discuss the affirmative of this question, we propose to show the necessity of prohibiting, by law, the manufacture of ardent spirits. In the first place, from the fact that an intemperate use of ardent spirits is one of the greatest, if not *the* greatest evil in our nation. It always has been a universal evil, which appears to have been almost entirely beyond the controlling influence of law, and the power of legislation has nearly ceased to have its controlling influence in our land. This is, perhaps, in consequence of the vile and corrupt nature of the human family; and the depraved and brutal nature they assume under

the deleterious influence of intoxicating liquor. Even our county courts have been controlled under its potent influence, to such an extent that the law has been powerless, and has failed to punish criminal offenders and bring them to justice. We have frequent and constant violations of the law, yet it has almost invariably failed to be enforced—failed, at least, to such an extent as not to prohibit its most outrageous violations. And the corrupt nature of man is such, by the influence of intoxicating liquors, that we never need expect him to regard the law with honor and respect, and become a good and faithful law-abiding citizen. It is contrary to the corrupt nature of man under such deleterious influence. Therefore, the law has in a great measure proved to be a failure, and does not answer the purpose for which it was designed. Hence, the necessity of prohibiting the manufacture or sale of ardent spirits by law; for one is about equivalent to the other. If we can prohibit the manufacture, of course we stop the sale; or if we could prohibit the sale of intoxicating liquors by law, we prevent the manufacture in a very great measure, for without sale it would be needless to manufacture. But the law having proved a failure, and having no assurance of a sufficient restraining power through it, the safest and most effectual plan would be to prohibit the manufacture, and strike at the root of the evil at once. Among the arguments that may be offered against the manufacture of ardent spirits, is the poisonous manner in which it is drugged in the ordinary method of prepa-

ration, destroying the medicinal virtue, and rendering it unfit for medical purpose, or for any other purpose. This poisonous method of drugging spirituous liquors has been the cause of a vast amount of misery and suffering; and this alone, if no other objections could be offered, is sufficient cause to demand prohibition. It is true the manufacture and sale of spirituous liquors employ labor and circulate money in our community; but the depravity and degradation occasioned by the use of it, deprives more from employment than are afforded labor by the manufacture and sale, and the same amount of labor employed in the production of the soil, or any other honorable employment, would, perhaps, produce as much capital, and put as much money in circulation, without creating such general destitution and ruin in our country. And therefore we conclude, upon the affirmative, that the manufacture of spirituous liquors should be prohibited by law.

NEGATIVE.

In discussing the negative of this question, we design to show the necessity of the manufacture of ardent spirits. For various reasons it should not be prohibited by law. In the first place, because it is so essentially necessary for mechanical and medicinal purposes. The use of ardent spirits for such purposes may be regarded as being absolutely indispensable. Without its use, physicians or druggists would be unable to prepare their medicine, and the science of medicine would be rendered very

incomplete. And religious denominations have always been accustomed to use wine for the sacramental rite; and it is doubtful whether they would be willing to dispense with the use of it upon those occasions, as it is a rite established by our Saviour, and generally observed by all Christian denominations. Besides, it is so extensively used for cookery, that we could not very well dispense with its use for such purposes. In other various ways, ardent spirits have certainly been used very beneficially. In cases where persons have been exposed to storm, cold and wet, the use of it has in many cases, no doubt, saved them from violent sickness and death. And in times of war, it has a beneficial effect in stimulating the soldier to action, and has always been used for such purposes. The soldier is always more or less subject to extreme exposures, by frequently being compelled to lay outdoors, amid all inclemencies of the weather; and at such times ardent spirits answer as a stimulus to protect him from the wet and cold, and no doubt has saved the life of many a poor soldier, who was engaged in the glorious cause of defending his country. So that for such purpose ardent spirits may be regarded as being indispensable. The manufacture of ardent spirits might be regulated, or restrained by law, so as to prevent the impurities which are employed in the usual method of manufacture. Such would, perhaps, be very necessary and beneficial; but to prohibit its manufacture entirely, would undoubtedly be productive of more evil than good. In various other ways the manufacture

and sale of ardent spirits is productive of good in our country, and in community in general. Thousands of individuals are constantly employed in the manufacture and sale of ardent spirits. Besides, the manufacture creates a lively competition in the grain traffic, affording a more ready market, and higher prices many times for the grain producer, than can elsewhere be obtained. Therefore, we conclude, that the manufacture of spirituous liquors should not be prohibited by law.

Are Lawyers justifiable in defending Criminals whom they know to be guilty?

AFFIRMATIVE.

THIS is a question of profound interest; especially to the lawyer, who is an advocate and propounder of the law. The question is whether he has a right to defend criminals, knowing them to be guilty. If any body has a right to defend the criminal it is the lawyer, whose profession is the law, and who has made it his life-time study. And we must readily admit, that every individual has a right to justice under the law, and, having a right to justice, should be defended. Hence, the lawyer has most emphatically a right to such defense, it being his professional duty. And if such defense was not allowed, criminals would, in

many cases, be subject to the greatest injustice ; for the prosecutor most invariably makes it his business to urge every thing as evidence that he possibly can against the criminal ; and if the criminal was not allowed a competent defense, in many cases gross injustice would be his inevitable doom, and the innocent would have to suffer. Again, criminals are not generally known to be guilty under the law, until every feature of the case is brought to bear in connection with it, which nobody is capable of or competent to do but the professional lawyer. Therefore, the lawyer has not only a right to defend the criminal, but is in duty bound to use every exertion in favor of the criminal under the law. For law is supposed to be justice, and is the only source of justice to which the criminal, or the friend of the criminal, has to resort for protection. Such justice is only to be arrived at by a thorough investigation. Moreover, the prisoner may have been laboring under insanity in the commission of his acts, and this, in some cases, requires close and thorough investigation. In such cases the prisoner should be defended with all the advantage of law that the ablest lawyer is capable of affording. The criminal on trial almost invariably pleads innocent, and is not known to any degree of certainty to be guilty until he has been tried and defended. As long as there is only suspicion, which is almost invariably the case when a criminal is awaiting his trial, the lawyer must certainly be regarded as being justifiable in defending him. Therefore, in

conclusion, we must admit that the lawyer has a just and indisputable right to defend the criminal, supposing the criminal, as he may, to have been guilty.

NEGATIVE.

This is a question of interest to all, and especially to the lawyer, whose pecuniary interest depends upon the law. In the remarks that may be offered upon the negative of this question, we shall contend that the lawyer is not justified in defending criminals when he knows they are guilty,—because, knowing them to be guilty, and knowing at the same time that the law holds them accountable, and knowing, also, as he does, that the penalty of the law to the greatest extent for murder is death, he is not justified in defending the cause of the criminal under such circumstances. We must readily admit, that as long as the lawyer is ignorant of the criminal's guilt, he may be justified in the defense. But such is not the question for discussion. The question is, whether the lawyer is justified in defending criminals, knowing them to be guilty. Under such circumstances the lawyer stands in the way of justice, and does it knowingly; whereas, no person has this right, and no one should interfere with the law in administering justice. When the lawyer takes a criminal case, knowing the criminal to be guilty, he not only does injustice to the party who is prosecuting it, but he does injustice to community, and injustice to himself under the law. If he is the means of acquitting the

guilty criminal, he does the criminal injustice under the law, for the law expressly demands that every offender shall suffer its penalty. The lawyer has no right to defend the criminal, unless, by doing so, he designs to maintain justice. But in a common way the lawyer receives his fee from the criminal as a client, and for such remuneration, he designs to acquit him, right or wrong, innocent or guilty, and will use his greatest efforts to this end, knowing, at the same time, the criminal to be guilty. Therefore, in all those cases where the lawyer clears guilty criminals from the penalty of the law, knowing them to be guilty, he lays himself liable to be censured by community to the greatest extent, and is by no means justified in such defense.

Should the Right of Suffrage be extended to Women?

AFFIRMATIVE.

THIS is an important question for consideration, and one that is at present, and has for some years past, been agitating the female portion of community to a very great extent; and at this time it has the sympathetic consideration of a great portion of the male community. In discussing the affirmative, we take the position that whatever is right is expedient. If it is right for women to vote, it is expedient to extend to them the right of franchise; and we also con-

tend that whatever is right for the male is right for the female ; for we are all human beings, governed by the same laws, and what is right for one, is most emphatically right for the other. This would seem to be the most natural, and the only correct and impartial mode of reasoning. It is very evident that women have a controlling influence in society, and, when directed in a channel of usefulness, they are capable of accomplishing a vast amount of good. The right of suffrage would render them still more capable, by extending and enlarging their sphere of usefulness. The world has surely been deprived of a great amount of intelligence by not allowing the female mind to be developed. A vast amount of intellect has been kept in a dormant state by not educating woman at an early period. And such latent or dormant intellect is now being developed, and the world is becoming convinced of its intellectual power. We are aware that it is claimed that females, being the weaker portion of community (or physically the weaker), therefore they would naturally be the less capable of legislating. But even this, if we should admit such to be the fact, does not justify us in withholding from them the right of suffrage. But in every instance where they have proved themselves more capable than males, let them be elevated, and community would certainly be benefited by such promotion. Furthermore, we claim for the female, that wherever they have been favored with the right of suffrage, they have proved themselves capable. In Wyoming Territory the right of suffrage was

extended to women, and they filled positions of honor and trust, and did it with great satisfaction to community, and with credit and honor to themselves, without running wild into those "Credit Mobilier" swindles and back-salary "grabs," which have been so common and pernicious in time past. And it is very evident that if the right of suffrage and citizenship be extended to women, they would not abuse such right as the male community have by going into "whisky rings," and banding themselves together for fraudulent purposes. For we are sure they hold themselves entirely above such corruption, and have minds more pure and ennobling than to enter into such iniquity. Such has always been the incorruptible and refining nature of the female mind; and if intrusted with those lucrative positions in the government, it will be attended with that same integrity and honor that crowned their success in Wyoming Territory. There are other abundant reasons why the right of suffrage should be extended to women. The principal and most important is, perhaps, that many of them are property-holders, and pay taxes to support our government; and why should they not share in making the laws thereof? They are taxed without any representation; and taxation without representation was the principal cause of the Revolutionary War. Our revolutionary fathers fought in the war of '76 on this very principle. Yet we are now taxing property-holders in a republican government, and at the same time prohibiting them from voting, and

preventing them from participating in the law-making power. Why should we make such distinction among property-holders and taxpayers? From this fact alone can there be any justice in withholding from women the right of suffrage. Is it in accordance with the nature of our free and independent government? Is it strictly in accordance with the constitution? And if it should be considered barely so, we know it is not according to the law of equity and justice, and by no means in accordance with the laws of humanity. But we not only claim that it is not in accordance with the nature of our republican form of government, to withhold from women the right of suffrage, but we claim that it is directly in opposition to the constitution of our country; for our constitution expressly says that no person shall be deprived of life, liberty or property, without due process of law; and at the same time we are depriving our female citizens from the right of franchise without any process of law.

NEGATIVE.

In attempting a reply upon the negative of this question, we would remark that it has been intimated that women, being the weaker portion of community, would naturally be the less capable of legislating and making laws. It can not be denied that they are physically the weaker, and according to the laws governing physiology, if they are physically weaker, they must also be the weaker mentally, for the physical and mental systems are so closely connected, that when

one becomes deranged or weakened, the other sympathizes, and is also weaker accordingly. Such being the case, women would consequently be less capable of acting in the capacity of statesmen. As a matter of course, if the right of suffrage be granted them, they would expect to fill all the positions of honor and trust in society that men occupy. And as the matrimonial tie makes them one, it is more proper and expedient for the stronger, physically and mentally, to be intrusted with the position and responsibility of state and the duties of law-making, and of all outdoor and physical labor; and for the weaker to have charge of the household, and be intrusted with the duties of family and domestic affairs, as they have generally been accustomed to in time past. We are, therefore, inclined to the opinion that it would be preferable not to extend to them the right of suffrage, at least until they come out as a mass and demand it, lest we should make their condition worse, and render them more unhappy. Such, we think, would naturally be the consequence of extending to them the right of suffrage. The responsibilities would be too great for their physical and mental capacities. Therefore, why should we place them in a position which would have a tendency to render them unhappy? In their present situation they are perhaps more contented and happy than the male portion of community—their cares and responsibilities being less—men in general having the duty and greater responsibility of providing for the household. The female community, as a mass, do not

demand the right of suffrage; if they were called upon at this time to express their sentiments by the ballot, they would doubtless vote against it themselves. And if women, or the masses of them, are opposed to the right of suffrage, it would be very unjust to force it upon them; for in our republican form of government the majority should rule, and it would not be right to enforce laws upon them contrary to their wishes. What could we expect to accomplish by it more than dissension and general dissatisfaction in community? It is evident that a few women have advocated those rights for their sex, yet it has not been generally demanded, and many among those who have advanced female suffrage to the greatest extent, are not the most popular and influential of their sex; and, as before stated, but little else could be expected than strife and contention, and it would ultimately, perhaps, lead to disaster and ruin. It would, doubtless, sow the seed of dissension, and be the means of bringing the most serious strife and discord into family circles; the peace and harmony of which would in all probability be destroyed by political dissension; causing families to break up, and by filling our land with paupers, to be supported by public charge, and filling our poor-houses to their utmost capacity, would, consequently, increase our taxes, placing our country in a deplorable condition. Such would, doubtless, be some of the disasters attending female suffrage. It has been claimed by women that their sex's rights are trampled upon, and that it is very unjust

for women to be confined so closely to domestic duties and responsibilities, and that those duties and responsibilities, by right, should justly be shared by men. To a certain extent this may be regarded as a just consideration; yet it is advisable that there should be a limit to such duty, and that it should not be enforced to the neglect of the more important duties of men, for the labor usually performed by them is of the more profitable kind. And that woman's true rights are not in the least impaired by such duty, for labor in any position and of any kind, which is essential to family support, is certainly honorable, and must be regarded as such by all good, enterprising and worthy citizens; and that that class of individuals who disregard labor, and treat the laborer with scorn, is unworthy of the respect of all. Therefore, we conclude that women are in many respects favored in their rights and responsibilities, and that they share rights and privileges according to their physical and mental abilities, and that it would not be advisable to extend to them the right of franchise at present.



Are Lawyers beneficial or injurious to Community?

AFFIRMATIVE.

IN the discussion of this question, it devolves upon the affirmative to vindicate the cause of the lawyer. The lawyer has held his prominent position in society from an early period of the history of nations, and has always retained the most honorable position in community. It would naturally seem, in the course of human events, that if the lawyer had been regarded as a needless class of professional men in society, it would surely have been brought to light before this time. As worthless a being in society as the lawyer may be regarded by our opponents, all classes of community have been ready to employ and patronize him in all important cases where the law has been held in dispute between parties. And, in fact, we may regard the lawyer as being one of the most useful and honorable professional men in community. He is a propounder of the law; and without him it would become the duty of every individual to investigate the law and be his own lawyer, which would be an impossibility for all classes of laboring community, to properly understand all the various points of the municipal, civil and criminal codes. In fact, it would seem that we could as well or better dispense with any other class of professional men as the lawyer. The physician, however useful as he

may be regarded in society, could perhaps, be better dispensed with than the lawyer. For we have an abundance of medical works published by various authors, so that all persons might be their own physicians. But the law may be regarded as being more intricate, and would be attended with greater difficulty; especially inasmuch as it requires oratorical powers to promulgate it. What would our revolutionary fathers have done at the close of the war, had it not been for the valuable services of the lawyer? After having fought through eight years of bloody war, many of them were extensively in debt to Great Britain,—debts which had been contracted before the war, and they had lost all their property, and had exhausted all their means, so that they had nothing to discharge those debts with if they had been disposed to pay. But they employed the great lawyer and orator Patrick Henry, who defended their rights and substantiated clearly from the law, that debts in common war become subject to forfeiture; and if forfeited in common war, were much more subject to forfeiture in a revolutionary war; so that they were relieved from all those oppressive debts which, in all probability, would always have been a burden to them, had it not been for the valuable services Patrick Henry rendered them upon that occasion. Therefore, we conclude, that the services of lawyers are valuable, and that they are beneficial to community.

NEGATIVE.

Upon the negative of this question is devolved the duty of assuming the position against the lawyer. We admit that lawyers have attained to exalted positions in society, and have been intrusted with highly lucrative positions in community. They have been intrusted to a greater extent than they ought to have been, and we have seen the evil effects of it to our satisfaction. There has originated too much corruption from that source, and we think the people have long ago seen this evil very clearly, and design averting it as soon as it can be accomplished. This seems to be one of the objects of the organization of the "Patrons of Husbandry." Although they do not claim to be a political organization, yet they propose to support good, honest men regardless of party, who will enact good, wholesome and judicious laws, and use every possible means consistent with keeping out all corrupt politicians, and political demagogues and office-seekers, who have degraded themselves by the "Mobilier" swindle and back-salary "grabs." And they also propose to leave the lawyer entirely out of their organization, and not patronize or employ him upon any occasion whatever. And it appears that community could very readily dispense with the lawyer, and be greatly benefited thereby. For they are certainly a very reckless and extravagant class of professional men in society, decoying and leading people into lawless destruction. Whereas, if they were

not misled, they would not venture into the dangerous and mysterious depths of the law. The lawyer, in many instances, is as ready to defend the most guilty criminal as well as the innocent; and, in consequence, the result is, in numerous cases, the guilty criminal goes unpunished. We do not pretend to deny the right of the lawyer in defending the cause of the criminal as long as he is ignorant of the criminal's guilt; but how frequently does it occur that the lawyer is fully aware of this? And it is presumed that he will not deny the fact, that he holds himself in readiness to defend the criminal upon any and upon all occasions, no matter how brutal or outrageous the crime. In the nature of the case, if it is within his power, he will clear the guilty criminal from the penalty of the law. All the lawyer requires of his criminal or client is the fee, which is promptly demanded; and he is as ready to work in the cause of the guilty criminal as though he was innocent. Therefore, we must conclude, that the services of the lawyer are needless, and that in numerous instances they are injurious to community.



Does National Prosperity consist in Intellectual Wisdom?



AFFIRMATIVE.

THIS question may be regarded as one almost equally balanced in its parts, and will admit of the profoundest depth of argument upon either side. We are required, in discussing the affirmative, to show that national prosperity consists in intellectual wisdom, which may be regarded as not being a very difficult undertaking, for the most prosperous nations upon the globe are those of the most profound wisdom. Greece and Rome attained the highest intellectual position among ancient nations, and were, perhaps, as prosperous as any of the nations of antiquity. And the intellectual wisdom of ancient nations led and directed them to prosperity, while ignorant and superstitious nations were led into ruinous habits of national warfare and destruction. In referring to history, we find that a similar mode of reasoning will apply to nations down to our age and generation. Great Britain, France and Germany are among the most enlightened nations of this age; and no more prosperous nations have existed in any age. In order to illustrate more clearly, we might refer to the fact, that ancient nations were the most prosperous at those periods in which they were engaged in intellectual pursuits; and when they were careless and disregarded intel-

lectual wisdom, they failed to be prosperous—retrograding in intellectual wisdom and prosperity alike, until their final destruction and overthrow. Such was the case with ancient Greece and Rome. While those nations were enlightened and continued to persevere in the path of intellectual wisdom, they were prosperous; but when they departed from intellectual pursuits, and engaged in gaming and national warfare, and other pursuits foreign to intellectual wisdom, they declined in national glory until their final overthrow; which may be attributed almost directly to their neglect of intellectual wisdom, and their wild pursuit of national warfare. For we know that war is degrading, and leads to a neglect of intellectual pursuits and national degeneracy, and final overthrow and destruction. Our American republic may be regarded as an example of national prosperity. But little more than a century has elapsed since this great republic was founded, and we are among the most powerful nations of the globe, standing high in the ranks of literary fame. No nation on the face of the globe has, perhaps, made greater progress in intellectual wisdom in so short a period of time. In consideration of which, can it reasonably be claimed that our national prosperity does not consist in our intellectual wisdom as a nation? And we may further claim, that intellectual wisdom is so essential to national prosperity, that nations do rarely prosper without it. Therefore, we conclude that national prosperity does consist in intellectual wisdom.

NEGATIVE.

In discussing the negative of this question, we are required to show that national prosperity does not consist in intellectual wisdom, which may be clearly and forcibly shown; for we know that nations, ancient as well as modern, have prospered without being classed among the most enlightened. Even in the dark ages, when ignorance and superstition prevailed among nations, they prospered financially, and made a more magnificent display of wealth and prosperity than some of the most learned and enlightened nations have since, for they taxed the people and laid up treasures, and used it in the most magnificent display upon their public buildings. Some of those nations were so ignorant and superstitious, that they even worshiped idols of golden images, and their heathen gods in various forms, instead of the true and living God. Yet they were vastly rich in golden treasures, showing clearly that those nations prospered while in their ignorance. But we need not refer to ancient nations to prove that national prosperity does not consist in intellectual wisdom, for we see that some of the most prosperous nations of this age are not classed among the most intellectual. We might refer to Russia and other nations of the old continent as examples of national prosperity, which have not been classed among the most enlightened nations. Russia, in particular, stands first in national prosperity, her territory extending over a vast portion of the globe. We are informed

from history, that Spain was once the most powerful of European kingdoms; but as she advanced in intellectual wisdom, she became more warlike, and failed in financial prosperity, and is now among the most feeble kingdoms upon earth. Nations, we know, are composed of individuals, and the same laws regulate national prosperity that govern individual prosperity; and we are well aware that individuals need not be thoroughly conversant with intellectual wisdom in order to be prosperous, for it is no uncommon thing, and we frequently see persons in our community who have but little or no learning, or intellectual wisdom, who are more prosperous than many of our most learned and intellectual persons. And education may frequently be regarded as an injurious element in individual or national prosperity; for we know that when the individual mind is earnestly directed in intellectual pursuits, it must be to the greatest neglect of matters pertaining to business, which is so very essential to individual prosperity; and when nations are engaged in intellectual pursuits, it may also be to the neglect of commercial pursuits, which is so essential to national prosperity. This would seem to be a fair and the only true mode of reasoning upon this question; and the same argument will apply in all its force to nations that can be applied individually. By this mode of reasoning, we must conclude, that national prosperity does not consist in intellectual wisdom.

Is the World improving Morally?

AFFIRMATIVE.

THIS question comprehends a vast and extensive range of thought. We are not limited to time in the discussion; we may go back to the commencement of time if we choose, to show that the world *is* morally improving; yet it is unnecessary to take so broad a range of the question. We are only required to prove that the world is at this time improving in morals; and in order to show this, it is unnecessary to go back further than the discovery of this country by Christopher Columbus, and the early settlement of the colonies. By referring to our early history, we find that shortly after the discovery of this country, commenced the cruel and barbarous practice of kidnaping and selling the natives into slavery. About the year 1500, perhaps, on a voyage of discovery, Gasper Cortereal freighted his ships with the natives, and, on his return to Portugal, sold them into slavery. This is but the one instance among the many which occurred about that period, showing the demoralized state of the world at that time. And while we are speaking of human slavery, perhaps it would not be out of place here, to refer to the origin of negro slavery, which has been the cause of so much disaster and bloodshed in this country. In August, 1620, a Dutch vessel of war entered James River,

and landed twenty negroes for slaves, which was the commencement of slavery in the English colonies; and, from this beginning, slavery spread and expanded throughout the colonies; and by the time those colonies were organized into states, negro slavery became so extensive and powerful, that it was dangerous to advocate the propriety of suppressing the evil; and it was permitted to enter into our state organization, and it existed as our greatest national evil up to the period of its destruction in the slaveholders' rebellion. Other nations, within a few years, have mostly liberated their slaves, which has materially affected the moral condition of other countries as well as ours. So that the moral condition of the world may be regarded as improving. Another very great evil which existed in the early settlement of the colonies, is that of the ignorant and superstitious notion of witchcraft. The laws of the New England colonies admitted the existence of witchcraft, and hundreds of old women, who fell victims to the law, were punished with death. But this delusion was finally carried to such an extent, that the old women were not the only subjects upon which they wreaked their vengeance; all classes, male and female, were accused and punished. Other superstitious notions also prevailed extensively in the early settlements of the New England colonies. Certain religions were not tolerated; heavy fines were imposed upon Quakers and Baptists, and in some instances they were banished, and on their return were tortured and even put to death. In taking

all this into consideration, we must readily conclude, that the world is morally improving.

NEGATIVE.

In a brief reply upon the negative of this question, we shall contend that the world is not morally improving. When we take a careful and retrospective view of this question, we must readily conclude, that the world is not improving in this way; but that the signs of the times rather indicate that it is retrograding in morals than improving. What evidence have we that the world is morally improving? The ancients had the same moral law to govern and control them that we have at the present time. The golden rule, to do by others as we would have others do to us, was in force then, the same as it is now; and in ancient times we very rarely have account of murder and outrages as we now have. The first instance of murder, in ancient times, was in the case of Cain killing his brother Abel; and that was looked upon and regarded with so much horror, that the Lord placed a mark upon Cain, by which he might be known wherever he went. But we now have daily occurrences of murder,—almost every weekly and daily newspaper narrates the sad account of some horrible murder; and it is regarded with such trifling consequence by the people, that the Lord does not think it worth while to place a mark upon the murderers, by which they may be known and distinguished. And, in fact, murder is in this age regarded with such trifling consequences, that the law

can scarcely be enforced against those criminal offenders, so as to bring them to justice. The truth of this has been fairly tested in the last few years, especially in the murder trial of Thomas McGehan. The case became subject to a change of venue, and had to be transmitted to an adjoining county for trial. McGehan was tried and acquitted against the strongest testimony in favor of conviction. Such an outrage upon law and justice filled the community with indignation to such an extent, that the acquitted criminal was warned and compelled to leave his former place of residence under penalty of death. And when he returned he was twice shot, the last time ended his outrageous career of earthly crime and debauchery. And in like manner hundreds of criminals in our country are going unpunished by the law, because community is becoming demoralized and corrupt; so much so, that men and officers occupying high lucrative positions in society, disregard their oaths, and fail to perform the duties of their office. This shows the degrading and demoralizing condition of community in this age. And society is constantly declining, and becoming more degenerate and degrading all over the world. So we may well conclude, that the world is not morally improving, but is, on the contrary, retrograding in morals.

***Should Corporal Punishment be abolished in our
Public Schools?***

AFFIRMATIVE.

THIS is a question of importance, and one that seems to be agitating the minds of the people extensively at this time; not only with us, but through other sections of the country. In many places the people are striving to dispense with corporal punishment in the public schools entirely; and if eighteen hundred teachers in New York, as stated, have been successful in school government, without using any corporal punishment against thirteen hundred who have failed in the attempt, it is the very best evidence that corporal punishment can be dispensed with entirely; and that the thirteen hundred teachers who have failed in government without corporal punishment, should be thrown out, and their places supplied with others who can conduct the schools without the use of the rod. The people of New York claim they can obtain plenty of teachers who can succeed in governing successfully without the use of the rod. Corporal punishment has also been dispensed with, in a great measure, in the city of Philadelphia, and we have heard no complaints in their school government; therefore, we must conclude it to be a success; and that corporal punishment is to be abolished and entirely dispensed with in the public schools of

Philadelphia. And if corporal punishment can be successfully dispensed with in New York and Philadelphia, why not everywhere? For the use of the rod can only be considered a terror in common schools; designed to frighten and terrify children in order to keep them quiet, and can be regarded as no benefit in the real advancement of the scholar, for no scholar can advance rapidly when frightened and terrified to order. Besides, a vast amount of harm has been done by corporal punishment in our public schools. Almost every person who has gone through the common school, can, perhaps, relate some instance of individuals who have been seriously injured in some way by corporal punishment. Such an instance occurs forcibly to our memory of a small boy who was seriously injured in this way. The teacher, in a terrible rage, struck the little fellow a violent blow with his open hand on the side of the head, which caused the boy's nose to bleed at the time; he went home, was taken down with inflammation of the brain and died; his death was attributed directly to the blow he received from the teacher. And in like manner hundreds of pupils have been seriously injured by corporal punishment. Therefore, for the safety and rapid advancement of pupils in our common schools, corporal punishment should be abolished.

NEGATIVE.

In an attempt to discuss the negative of this question, we shall contend that corporal punishment can not successfully and profitably be

abolished in the common schools. Corporal punishment has existed in some shape or other in public schools, and in good family government, from the earliest period of time. And it must and will always to some extent, and in some form, exist both in schools and in family government. If this form of punishment can not be dispensed with in family government, where the parent is so familiar, and understands so well the disposition and character of the child, how can it be dispensed with in the public schools, where there are so many different dispositions and characters for the teacher to become acquainted with? It would seem to be an impossibility for the teacher to become so familiarly acquainted with the different dispositions of their pupils, as to govern all of them entirely without the use of corporal punishment in some shape. We admit that the teacher should be very careful in the use of corporal punishment; never to practice it when in a rage, lest it might be used to excess and to the injury of the pupil. But the idea of dispensing with the use of it entirely, would be utterly absurd. Notwithstanding, in some extreme cases corporal punishments may have been abused, yet we contend that such abuse does not warrant that it should be abolished entirely in the common schools. So may the quack misapply the use of medicine, and kill the patient; yet such abuse in the practice of medicine does not justify that the use of it should be abolished entirely; but, on the contrary, when properly and judiciously administered,

medicine is very beneficial. So it is with the use of corporal punishment in common schools; when properly and judiciously applied it becomes beneficial, and aids materially in the discipline, and must be considered indispensable in school government. The extreme cases of abuse in the use of corporal punishment, referred to by the affirmative, is no argument in favor of its being abolished. According to the rules of rhetoric, extreme abuses in argument weaken the force of the argument. Order is one of the first and most important laws of nature, and where there is no law there is not generally expected to be much order; and in the entire absence of corporal punishment we need not expect order. King Solomon said, spare the rod and spoil the child. But we suppose Solomon in all his wisdom would hardly be considered authority in this enlightened age of refinement; especially by our opponents upon this question. And King Solomon is not the only divine authority in reference to corporal punishment. Our Lord said, he that knew his master's will and did it not, should be beaten with many stripes; so that if the wisdom of King Solomon is not admitted by our opponents as argument, that of our Lord may be. And with such powerful authority upon the negative, we conclude that corporal punishment should not be abolished in our public schools.

Is War a greater evil than Intemperance?

AFFIRMATIVE.

THIS is a question comprehending a vast range of thought; although, from the reading of ancient history, a very imperfect knowledge is afforded with regard to the ancient world; yet enough may be obtained to inform us that ancient nations were ruled by the sword, and that nation after nation rose up and were cut down by the sword, and reduced to ruin by cruel wars; and that by taking a careful and retrospective view of ancient and modern history, we might be led to the ultimate conclusion, that war is the natural condition of man, and that the human family are destined to war against each other, and be subdued by ruinous wars. What a horrible view, indeed, is presented to the mind of the historian, on looking over the history of nations, and contemplating that hundreds of cities, nations and kingdoms, rose up in power and eminence, and were destroyed by the sword! Where is ancient Greece, and the great city of Athens, the seat of learning and the arts, and the mother of republican civilization, with her numerous warriors and her mighty armies? The native land of Alexander the Great, who overpowered nations and kingdoms, and spread devastation and ruin over almost the entire world? They are all reduced to destruction. In the year 146 B. C. the once mighty renowned Grecian Em-

pire became a Roman province, and was no longer to be numbered among the nations of the earth. Thousands and hundreds of thousands of towns, and the most powerful and populous cities, have been destroyed by war. The great city of Carthage existed seven hundred years; her mighty walls were battered down, and after six days' horrible slaughter and destruction with fire and sword, the inhabitants were subdued, and the magnificent city was destroyed by the Roman army (146 B. C.). And during the period of Cæsar's campaign in Gaul, which lasted only eight years, nearly one million Gauls and Germans were horribly slaughtered by the sword. And during the reign of Mahomet and his successors, Arabia, Syria and Egypt were conquered, and the Persians defeated; and according to history, during a reign of only ten years, thirty-six thousand cities and towns, with all their inhabitants, were reduced to destruction, and forty thousand Christian churches were demolished. The great city of Tyre was also destroyed (332 B. C.) by Alexander; after having defeated the Persian army of 120,000 strong, and, capturing all the cities of Phœnicia, he besieged the city of Tyre, and, after seven months built a pier across the straits half a mile wide, by which he gained access to the city, the great walls of which were battered down, and the city was taken by storm, without showing the inhabitants the least mercy. Eight thousand of them were slain by the sword, and the remainder sold into slavery. And where is ancient Rome, that was once the mighty con-

queror and ruler of nations? That far-famed nation was divided by the sword into fractional kingdoms, and finally reduced to ruin by destructive wars. Rome was destroyed in war by Brennus' army, consisting of 75,000 men, who met and conquered the Roman army a few miles from the city, and marched into Rome without further opposition; the citizens having fled, except eighty aged senators, who were seated in their ivory chairs awaiting the enemy. Those aged veterans were horribly massacred, and the city plundered and destroyed by fire. (390 B. C.). In the year 1255, Hulaku Khan, prince of the Mongol Empire, invaded the Saracen Empire, captured the great city of Bagdad, put the ruler to death, and slaughtered over one million and a half of the inhabitants in the city and surrounding country; and the following year this tyrant invaded Syria, captured Damascus and Aleppo, and perpetrated greater and more horrible slaughter than at Bagdad, not even sparing the children in their cradles. Over three millions of inhabitants were slaughtered in a few months' time by this tyrant. And the great city of Alexandria, situated at the mouth of the river Nile, in Egypt, founded by Alexander the Great, which was once one of the most powerful and populous cities in the known world, was reduced to ruin; and all that extensive public library, consisting of more than one hundred thousand volumes of the most valuable ancient history, were all consumed by fire in that destructive war by the powerful army of Cæsar. Where have we in the annals of history

an account of such horrible destruction by intemperance? It is needless to think of describing the horrors of war. A full and complete history of the sad and destructive accounts of war would require a volume as extensive as the moral law, and then half would, perhaps, remain untold. Therefore, we must conclude that war is a greater evil than intemperance.

NEGATIVE.

In looking over the history of the world, we find that intemperance has always been the greatest individual and national evil the world ever afforded. War must be admitted to be a great national evil; yet war can not always and under all circumstances be regarded as an evil. Under many circumstances it may be regarded as having been productive of good. Such was the case with the Revolutionary War of this country; instead of its being an evil, it was productive of the greatest good, by liberating the English colonies in America from oppression, and causing them to become free and independent states, and finally to grow into this powerful and prosperous nation; whereas, had those colonies remained under the British yoke of tyranny and oppression, they could never have reached that degree of eminence, to which they have attained as a nation. And wherever a nation or people were held under bondage and oppression, and were freed from such tyranny and oppression by war, such war was most assuredly productive of good. The war of the slaveholders' rebellion in this country, must be

regarded as being productive of some good in liberating a race of four millions; inasmuch as the slaveholders brought this war on themselves by not choosing to submit to the election of a northern man (or "Yankee," as they termed it) for president, who was constitutionally elected president. Therefore, war is not necessarily an evil, but can only be regarded as an occasional evil; whereas, intemperance is always, and under all circumstances, an evil, and one that is constantly working its deleterious destruction upon community. And on contemplating and investigating the subject of intemperance in all its deleterious effects, we are ready to conclude, that it is the greatest evil that ever attended the human family. And when applied to the use of ardent spirits as a beverage, it is undoubtedly the greatest individual and national evil that ever existed. For in tracing back and examining the history of nations, we find that it always remained the greatest evil that ever pertained to a nation or people. Intemperance has destroyed thousands of the noblest and best minds that ever graced the face of this earth; many of whom might have attained to the most eminent position in society, and after their earthly career their names might still have remained an ornament to the brightest pages of history. But the great victim of intemperance seized and hurled them to naught. Alexander the Great, after having conquered almost the entire world, was seized by a violent fever occasioned by intemperance, which swept him into eternity (323 B. C.); and, in like manner,

hundreds and thousands of the most giant minds have been destroyed by the intemperate use of ardent spirits. And intemperance has also been the prime cause of demolishing and utterly destroying some of the most powerful and populous cities in the known world. The great city of Babylon, fifty miles within her walls, with her one hundred brazen gates, was taken by Cyrus, King of Persia. The leading authorities of this great city, being engaged in a state of intoxication and debauchery, neglected to close the inner gates through which Cyrus' army entered and captured the city. And thus, through drunkenness and debauchery, Babylon became a Persian Province (536 B. C.). And the great city of Nineveh, the capital of the Assyrian Empire, situated on the east bank of the Tigris River—this powerful city, forty-six miles in circumference, surrounded by a wall one hundred feet high, and broad enough to admit three chariots abreast, was, according to some traditional accounts, destroyed, and utterly reduced to ruin through intemperance and debauchery, in the year 606 B. C. Thus, the mighty conqueror has been rushing through the land, carrying with it devastation and misery; spreading its destructive influence throughout the world; overpowering nations and kingdoms, and causing them to crumble beneath its mighty influence. And who knows but it may yet terminate in the overthrow of this enlightened nation, as it has with other enlightened nations and kingdoms? It is unnecessary to refer to history to prove the evils of intemperance, for

we constantly see its evil effects in our own community. Wherever it goes, destruction and misery follow; making widows and orphans, and stripping them of every thing which is calculated to render them comfortable and happy; leaving them in a miserable and helpless condition, and throwing them upon the charity of community for support. Therefore, taking this view of the question, we are led to conclude, that intemperance is a greater evil than war.

***Are the "Patrons of Husbandry" an injurious element
in the Body Politic?***

AFFIRMATIVE.

THE organization known as the "Patrons of Husbandry," has rapidly spread and extended its dominions almost entirely over this vast country. Yet, like other secret orders, it has met with much opposition in its onward course, by a numerous portion of the people of almost every class. The grand object or attainment of this order is still probably far in the future. If such object is only for self-protection (as they claim) in forwarding their pecuniary interests, and in the attainment of agricultural pursuits, it may result in no harm. But it is greatly to be feared that the organization will look entirely beyond those interests, and endeavor to become a power in the land, for the purpose of wielding

political influence, the final result of which may be the attainment of some evil influence, detrimental and destructive to the interest of community in general. In fact, such has already been the case to some extent. In the Western States, where the order has assumed its most gigantic power, its influence has been brought to bear in the election, and in some instances we are informed that they hold the controlling power in politics, although they do not claim to be a political organization. Yet it is greatly to be feared that such will be the final result. Wherever the power of this organization has been brought to bear, we fear, however, it has already had its evil influence. In a great measure we have been told that the Northern Pacific Railroad was controlled by this order, reducing their rates to such an extent, that the road was not successful in construction. Applying to Jay Cooke & Co., who at first were only employed as agents to sell the bonds of the road, but the work advanced so slowly in consequence of the condition the road had got into by the reduction of their rates, that Jay Cooke & Co. became somewhat discouraged in the enterprise. Therefore, in order to succeed in the sale of bonds, and have the road prosper, the banking company was induced to advance their own money and that of their depositors, taking the railroad bonds as collateral security, in order that the work of construction could be successfully carried out. But their rates had been reduced to such an extent, that their bonds would not sell; and in consequence

thereof, Jay Cooke & Co. became involved and embarrassed to such an extent that they suspended, causing the great financial crash throughout the country, resulting in so much general disaster, breaking so many individual firms and banking establishments, and causing numerous others to suspend payment, and affecting, in a very great measure, almost every department of community. Had this organization originated among the western farmers in those wide extended agricultural regions, where the advantage of such organization may have been considered more needful, it would certainly have been more commendable. But originating from that corruptible source at Washington city, it might more naturally appear that the order had been founded upon some fraudulent and distinctive source or element. The grange organization, we are informed, design passing by the agent or middle man upon all occasions, and save the per cent. of profit they have been receiving, which, as a matter of course, in a great measure would have a tendency to throw that class out of employment. Therefore, they would be under the necessity of seeking other employment. Being a laboring class of people, many of them would, in all probability, be compelled to resort to farms and become producers instead of being consumers, as they have formerly been, which would lessen the consumptive demand of farming products, and the farmer would not obtain as liberal prices in consequence, which would, we think at least, overbalance the amount saved in passing by the

middle class of traders. All classes of laboring community should be honored, encouraged and patronized. This we hold to be the true and unbiased policy; for all mechanics and laboring classes, as well as the farmer, hold their respective positions, and could not well be dispensed with in community. We admit that the farming facilities of the country should be encouraged and respected, but not entirely at the expense and destruction of other classes.

NEGATIVE.

In attempting to discuss the negative of this question, we design to show that the organization, known as the "Patrons of Husbandry," is not detrimental to the interest of community; but is designed to benefit and promote the interest of community in general. This organization is composed of the humble farmers, a class of people who have seldom, if ever before, banded themselves into a secret organization for the purpose of self-protection. There is no class of people on the face of this earth, who have been more imposed upon than the farmers; and they certainly possess the same implicit or undisputed right to organize for self-protection that other classes possess; and we know that in many instances other classes have their secret organizations for their own special protection, and this is a right which the constitution of the United States guarantees to every class. Divest them of such right, and you deprive them of the inalienable rights of the constitution. One of the first and most important objects of this

organization is that of social attainment, the advantage of meeting together in social exchange of ideas in reference to the best method of agricultural pursuits. The principal and leading object, as we understand, is, however, that of economy. They propose to pass by the middle man entirely in buying as well as in selling their grain and products, and purchase their farming implements and machinery directly of the manufacturer, and save the agent's per cent., which is, in some instances, very exorbitant, if not a direct imposition. By this method of economy they expect to save at least from twenty-five to fifty per cent. on all the articles necessary for the farmer to purchase, which would enable him to pay the laborer more wages for his services, and thereby greatly benefit that class of community. And we also further contend that other classes, merchants and mechanics, will be benefited in general by this system; for when the farmer is enabled to get fair prices for his produce it makes money plenty, and business in general is in a more prosperous and flourishing condition. This order has been charged with organizing for political purposes, which charge we claim to be false and entirely without foundation. Politics is not allowed to be introduced into the order. They do, however, claim the right and privilege of voting for the best men regardless of political parties; and hope to wield an influence against corruption wherever it may be found, and by this means rid our government of those contemptible rings, headed by corrupt politicians, and political demagogues

and office-seekers, whose sole design is to plunder and rob our government. Therefore, we conclude, that this organization is not an injurious element, but a source from which good may at some future period be expected to originate, and finally become beneficial to community, and be a blessing in our land.

Should Capital Punishment be Abolished ?

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AFFIRMATIVE.

IN discussing the affirmative of this question, we maintain the position that capital punishment should be abolished. In the first place, it is wrong. We have no right to deprive our fellow-beings of that which we have no power to restore. As we can not give life, we should not take life. The Supreme Ruler of the universe alone can give life, and he only should take it away; and we are also commanded not to kill. "Thou shalt not kill," is one of the commandments. Capital punishment has been a heathenish, cruel and barbarous practice of antiquity, followed by the most barbarous nations of the earth. Capital punishment, although ancient, was not instituted at the commencement of time. When Cain slew his brother Abel, the Lord did not kill Cain for the act, but placed a mark upon him that he might not be killed by men. The punishment inflicted

upon Cain for killing his brother, was that when he tilled the soil it should not yield him its full strength, and that he should be a fugitive and a vagabond in the land. This, Cain said, was too great a punishment for him to endure, and that every body would slay him wherever he went. But the Lord said to him, "Whosoever slayeth Cain, vengeance shall be taken on him seven-fold." Therefore, we see that the Lord would not permit Cain, the first murderer, to be slain by capital punishment, notwithstanding, he had committed the horrible act of murdering his brother. And we believe the Lord afterwards pardoned Cain and restored him to prosperity; and he was permitted to build a city, which he called Enoch, the first city we have any record of as having been founded upon the face of this earth. If murder was so regarded and punished by the Supreme Ruler of the universe under the laws of ancient discipline, where they were allowed to return evil for evil, is it just and right for us, in this enlightened age, under the golden rule, to enact laws inflicting capital punishment upon the murderer? Would it not be more in conformity with the laws of equity and justice, and also more in accordance with the punishment inflicted upon Abel, to ordain some other punishment, such as the laws of our country do ordain in other cases,—for example, imprisonment at hard labor, where the criminal will be closely secured from further temptations, and where he will be enabled to defray some of the expenses of trial, and have time and opportunity of repenting? Every

candid, unprejudiced mind must, in justice, admit the preference of the more mild and lenient punishment of imprisonment. It has been very truly said, that it is better for ten guilty persons to go unpunished than for one innocent person to be punished. Besides, a vast number of our criminals for capital punishment are either insane or subject to insanity. And in such cases, it would be the height of injustice and cruelty to punish with capital punishment. Therefore, in consideration of which, we must conclude upon the affirmative, that capital punishment should be abolished.

NEGATIVE.

For the preservation of good government, and the safety and protection of community in general, it has been found necessary in all ages and at all periods of time, to have some form of capital punishment. Such form of punishment has always varied according to the peculiar notions of the people, some adopting one form and some another. But in the total absence of capital punishment in some form, we may expect riot, bloodshed and the most horrible murders, and all forms of human debauchery. For human depravity has always existed in the land, and no form of punishment is so well calculated to strike terror to the criminal offender as that of capital punishment, or so well calculated to suppress riot and debauchery. State and county prisons, we must admit, are indispensable; yet we can not rely solely upon them for human protection. They are liable

to be broken open and criminals to escape. During the rebellion, the state prison at Columbus, Ohio, was undermined by John Morgan and his crew, who escaped the prison to commit still further depredations. It is true, we are commanded not to kill; at the same time it is contained in the sacred volume, that "whosoever sheddeth man's blood, by man shall his blood be shed." If individuals will not yield to mild and gentle treatment, and are not willing to submit or conform to civil laws, they must suffer the penalty of the civil laws. And so it is with the criminal law; persons living under the law and knowing its existence, and at the same time unwilling to conform to the law, should, in like manner, suffer the penalty of the criminal law. And a law is of but little effect, except it is vigorously enforced. And it is just and right that all laws of our country, enacted by the people, or representatives of the people, either civil or criminal, should be applied in their full force. In reference to Cain's killing his brother Abel, as referred to in the affirmative, this may be regarded as the violation of a divine law; or, at least, the punishment, if inflicted by the Almighty, must be regarded as a divine punishment. And if so, the Supreme Ruler, knowing the nature and character of Cain, could institute the law best calculated to govern him. But we have not been endowed with such superior power, and therefore, must have more stringent laws for the government of offenders. Capital punishment, being in accordance with the laws of justice and equity, and instead of

being morally wrong, it harmonizes very closely with the moral law, and the justification of such punishment can be sustained by the moral or divine law. (Matthew xxvi. 51, 52.) On the occasion of Christ being taken for crucifixion, "Peter drew his sword and struck Malchus, a servant of the high priest, and cut off his ear; and Jesus said to Peter, Put up thy sword; for all they that take the sword shall perish with the sword." This would convey the idea very clearly, that those who applied to the sword, or commit capital crimes, should be punished with capital punishment, and that it is just and right they should be punished with capital punishment, no other punishment being sufficient as an equivalent for such high criminal offense. Therefore, we conclude, that capital punishment is in accordance with the moral or divine laws, and strictly in accordance with the laws of equity and justice, and should not be abolished.

Should Church Property be Taxed?

AFFIRMATIVE.

FOR some time past this question has demanded the attention of a considerable portion of our community. More recently it has been agitating the minds of the people extensively, and has been referred to by our president in his annual address to the people of our nation,

earnestly recommending the taxation of this species of property, and showing the necessity of such taxation, on the grounds and for the plausible reason that church property is increasing in value so rapidly, and such extensive investments are constantly being made in it among the different religious denominations of our country, that when we fairly and impartially examine the question, we must admit the necessity of such taxation. According to the late census, the different religious denominations of our country own church property amounting to more than three hundred and fifty millions of dollars in value; and, in the interval of less than ten years, this property has increased to treble that amount, or to the amount of over a billion of dollars in value, and is constantly increasing in value by the liberal contributions of property holders, who, in many instances, when they die without having heirs, contribute their entire wealth to churches. This sum is taken from the tax duplicate, and the taxes on other taxable property must necessarily be increased in proportion to the amount contributed. So that every individual who pays taxes to support our government, must necessarily be indirectly taxed to support the churches of our country, contrary to the laws of our government. For the laws of our republican government were not designed that we should be compelled to pay taxes to support any religion. In our theory, church and state are entirely separate and disconnected; and in order to carry out the spirit of our law, and extend justice to all,

church property of every denomination should be taxed the same as other property. Then if individuals choose to invest their entire means in church property, it will not interfere with the taxes of our country, and our government can be supported the same, without having to raise the taxes upon other property, and oppress the people by such enormous taxation of property. Such was surely not the design in the formation of the government, that the wealth of our country should be invested in fine churches and make such a magnificent display of Christian bigotry; increasing the value of church property to one eighth or one tenth of all the taxable property of this country, which must be the result in a few years at the present rate of increase in this country. This must necessarily increase the taxes on all other taxable property in proportion to the increase of church property. Therefore, we must conclude, that church property should be taxed at the same rates as all other property.

NEGATIVE.

In order to encourage the good cause of religion in our favored land, and promote the glorious cause of Christianity in our country, church property should not be taxed. Our country was first settled by religious denominations, who formed colonies in the new world in order that they might build up and promote the cause of religion, without having to be oppressed by the tyrannical laws of those monarchical governments from which they emigrated, and to

enjoy religious liberty and worship under their own vine and fig tree. So that our government was based and founded upon the principles of Christianity. Notwithstanding the fathers failed to have the name of God inserted in our constitution, yet we have always been a government founded on religious principles inculcated in the hearts of the people, and we have succeeded as a nation, prospering religiously and financially under that constitution. The Supreme Ruler and creator of the universe, knows whether we erred by not having His name in our organic law, instead of having His Spirit inculcated more abundantly in the hearts of the people. Returning to the question again, we know that our government has always favored and encouraged the cause of religion, by not taxing property belonging to religious denominations. But if we are to have our churches oppressed by taxation, it would seem that our government is not to be more favorable to the cause of religion and Christianity, than those monarchical governments from which our ancestors emigrated to avoid religious oppression. The cause of religion would be greatly discouraged and retarded by the proposed taxation of church property. And we have no assurance that we would continue the same prosperous and enlightened Christian nation that we have been under those liberal laws, which always favored and encouraged Christianity in this country. In fact, we have the greatest reason to expect that our nation could not prosper as a religious people, and that Christianity must

necessarily be on the decline, and our government finally be reduced to a state of ruin in consequence; for religion must be regarded in a great measure as the fundamental principles upon which our government was founded. And would not an interference with the cause of religion be equivalent to removing the cornerstone and foundation of our glorious republic? No such interference has ever been tolerated in our Christian land, and we would be under the greatest danger to suffer any such interference with the religious liberties of our country.

Is Reason confined to the Human Family?

AFFIRMATIVE.

THIS question may appear simple in its nature, yet it comprehends sources of reason, and argument may be produced upon either side. But it is natural for us to suppose that the preponderance of argument ought to be produced upon the affirmative, and that the reasoning powers of the mind are confined to the human family, and that those indications of reason, aside from that of man, are only imaginary and can not be regarded as real sources of reason. The lower order of animal creation are endowed or created with strong natural instincts, which may, in some respects, appear as natural sources of reason. But in no particular instance

can it be shown to any degree of certainty, that nature's lower order of animals possess a real or genuine faculty of reason. It is very evident that they are supplied or endowed with the five senses—seeing, hearing, tasting, smelling and feeling—the same as human beings, which place them in all those natural abilities on an equality with us. Yet they are surely destitute of those reasoning powers of mind, of which man is in possession. It is true that nature's lower order of animals, possessing those natural senses of ability, are placed in so many respects on an equal with the human, causing them to appear so intelligible in all those respects, that it is almost natural, sometimes, for us to suppose that some of nature's lower order of animals inherit intellectual powers, and possess some of the faculties of reason. But on more accurate investigation, it is very evident that they are deficient in those reasoning faculties of mind, and must be regarded entirely destitute of all the intellectual and reasoning powers. Only possessing strong natural instincts, and the five natural senses, all of which they are endowed with, in as natural state of perfection as those of which the human family are endowed; and especially with the natural sense of instinct, which they possess to a greater degree of perfection than that of man. For the human family appear to be very weak in reference to those powers of instinct. The human infant rarely possesses the slightest indication of instinctive powers; while some of nature's lower order of animal creation possess those powers to a very

great degree. For instance, the young quail or partridge, will show natural signs of fear, and will run and hide from an approaching individual, about as soon as they are hatched from the egg. Yet as keen a sense of instinctive perception as they possess, they are not in possession of intellect, the most important and essential faculty of man, consisting of the brain, the seat of the intellect, which must be regarded as the true source of reason; and the five senses, the medium or channel through which the thought or reason is conveyed or communicated to the mind. Thus man is created in the image of God, and endued with a faculty of reasoning powers, placing him over all nature's lower order of animal creation.

NEGATIVE.

In an ordinary way of reasoning, it might appear that reason is confined to man. But evidences may be produced to the contrary. Reason must be regarded as consisting principally in education, and without education there can be but little or no real reason either of man or beast; for reason is founded upon education, and education contains the fundamental principles of reason. And there are some manifestations of reason among that class of animals designated as the dumb brute. The horse may, by gentle treatment, and proper training, be taught many things which would seem in some respects to indicate something of an intellectual or reasoning faculty, which might be readily ascertained, if they possessed the language to

convey their ideas. When the horse wishes to convey the idea that he is hungry or thirsty, he uses the reasoning powers with which he is endowed. If not in words, he indicates it by an utterance of neighing or whinnying; or some horses will convey those ideas of reason by pawing, and by which means they may very readily convey the idea of reason that they are hungry or thirsty. And many of the domestic animals indicate a sense of reasoning in various ways. The dog will convey the idea that he is hungry by standing upon his hind feet at the table, or by barking when his master tells him to speak for bread. And the dog may be taught many useful things, such as chasing the pigs out of an inclosure, or watching a gap for his master on the farm. And a good, well trained hunting dog will pursue a deer that his master has shot until the deer falls, when the dog will return to his master and indicate the fact that he has found the deer, by jumping upon his master and running in the direction of the fallen deer. Or some dogs may be taught to go to the market with a basket and carry home meat or vegetables, without offering to eat the meat or interfere with any thing in the basket. All this indicates a source of intellectual power. And if those animals possess intellect, why should they not possess reason, if they only had the command of language to convey their power of reason? It is also very evident that monkeys appear almost as intelligent in many respects as the human; except they do not possess the human language to convey their

ideas. And some birds indicate the powers of reason very clearly. The parrot even possesses the control of language, and can speak words distinctly and frequently utter sentences very clearly, and they have been known to convey ideas of reason. We once resided neighbor to a family who possessed one of those parrots. They kept the bird's wings cropped to prevent its flying, and frequently put it on the roof of their house; and sometimes, when they neglected to take it down at the usual time in the evening, it would utter the words very distinctly to indicate that it would fall, thus showing the idea that if they did not take it down it would fall from the roof. Such instinct must evidently be regarded as demonstrating that the power of reason is not altogether confined to the human family.

***Would Compulsory Education be beneficial in our
Republican State Government?***

AFFIRMATIVE.

IN discussing this question, it devolves upon the affirmative to show that a compulsory system of education would be beneficial in our republican state government. At present, perhaps, there is no such system of education thoroughly in force in any of our states; therefore, we have no way of knowing exactly the result of such a

law in this country. Such laws may have been enacted in some of our states, but not enforced. But the compulsory system should not be condemned because of the law not being enforced. A compulsory system of education has existed in some of the old countries for many years, and has resulted in a successful advancement of education wherever it has existed. In Prussia and Germany, and, perhaps in other countries, it has been their system of education for a series of years, and in no country has education been more prosperous than in these. Polish Prussia, in particular, has enforced a successful system of compulsory education for a century at least. And if a compulsory system of education has proved so successful in the old countries, why not in this country? It would seem as a consistent matter of fact, that no method of education could be expected to prove more successful than the compulsory system, compelling every individual child to attend the public school a sufficient length of time to acquire a good common education; and no other plan could be expected to apply to all classes, and reach every individual case so well as the compulsory system. It is a well known fact, that a vast number of persons in our country are entirely without education, who can neither read nor write, and such has always been the case more or less under our system of non-compulsory education. Such a state of affairs would, doubtless, not have existed under the compulsory system, as all persons under that system would be required and compelled to attend the public schools a

sufficient length of time, to enable them to acquire a good common education. It seems to be natural with the most of persons in youth to dislike study, and if allowed to exercise their own choice, would not go to school, and many parents are also negligent about sending their children to school. Therefore, in all such cases, the children are neglected and grow up in ignorance, with little or no education. Now if compulsory laws had existed, such would not have been the case, and our country would be almost entirely destitute of those ignorant adults, now so common and numerous, which would also have materially lessened the number of paupers; for had those paupers been educated, it would have enabled them to obtain employment, which would have saved a vast amount of suffering to those individuals, besides the enormous expense which would have been saved by not having those paupers to support. Principally all those numerous tramps who have been traveling and begging their way through our country, and committing so many depredations for the last few years since the war, are persons of but little or no education. Had they been educated under a good compulsory system, they could in all probability have found employment and made good, useful citizens. Whereas, under our non-compulsory system, they have been allowed to grow up uneducated, and are worthless vagabonds in our land. And therefore, we must conclude, that a compulsory system of education would be beneficial in our republican state government.

NEGATIVE.

In a brief reply upon the negative of this question, we propose to show that a compulsory system of education would not be beneficial in our republican state government. In the first place, because no such system of education has been successfully enforced in any of our republican states, consequently we can know but little of the actual results of such law in our government. The State of Michigan passed a compulsory school law, but failed to put the law in force, and therefore it would seem to have been a failure. And the State of Ohio passed a compulsory law, but the time required of pupils to attend is so short, that it can be of little or no practical utility. And we may regard it as an impossibility to put such law in successful force under our republican form of government. Many persons in our country are so situated in their circumstances, that it would be almost a matter of impossibility for them at all times, and under all circumstances, to conform to a compulsory system of education, in allowing their children to attend schools; for in many instances it would be depriving families of their principal support. Many poor, afflicted and debilitated parents are at times entirely dependent upon their children for aid and support; and if those children were compelled at all times to attend school, all such families would become a public charge, and would have to be supported as paupers. Whereas, if those children were allowed to attend the compulsory school at such

times as their parents could spare them, they could, by being diligent and applying themselves studiously, acquire a tolerable education, sufficient at least to answer their purpose or render them useful in life; and at the same time be a support to their parents, and prevent them from becoming a public charge; saving the government numerous expenses, which could not be avoided under the compulsory system. And in other ways, and for other reasons, a compulsory system of education would not be beneficial in our republican state government. It would be attended with more expense than the non-compulsory system of education. It would require a vast amount of expenditure to enforce compulsory laws, being contrary to the nature of a free and independent government. Such laws might do for a rigid monarchical government, but not for a government founded upon the principles of our own. Such extremely rigid laws would have to be enacted, in order to enforce a system of compulsory education, as would be extremely unwholesome and very difficult to enforce, if possible to enforce them at all. From the best information the compulsory system has succeeded best in the most absolute monarchical governments. Even in the more liberal monarchical governments, as in Great Britain, France and all liberal monarchical governments, it has not been so successful as it has in the most absolute monarchy. In our free republican government we claim that children are the property of the parent, and not of the state, as Polish Prussia has claimed under the

compulsory system of that country, where the system has been in force the greatest length of time and proved the most successful. Prussia may be regarded as the most absolute monarchy on the face of the globe. Therefore, we conclude, that a compulsory system of education would not be beneficial in our republican state government.

Would the United States be justifiable in taking forcible possession of Cuba?

AFFIRMATIVE.

THIS is a question which has created a vast amount of excitement throughout our country for some years past, especially about the time the *Virginius* was captured by a Spanish man-of-war. If we have a right to take forcible possession of Cuba, it is on the ground that the Spaniards violated international law in the capture of the *Virginius*, an American vessel sailing on the high seas, under an American flag. This we do contend on the affirmative of this question, as our government contended with Spain at the time, that the Cubans had no right to interfere with the vessel. The *Virginius* set out on her voyage from an American port. She was a United States vessel, regularly registered, Sept. 26th, 1870, in New York, in the name of Patterson, and was sailing under the American flag at

the time of her capture. She was far from the Cuban port, not within a marine league or cannon-shot from the shore. In fact, she was entirely out of the Cuban jurisdiction. But the vessel was pursued, fired into, boarded and captured by a Cuban war vessel. The *Virginus*, not being an armed vessel, was compelled to surrender, and was taken into a Cuban port, her officers tried by court-martial, and almost the entire crew and passengers, consisting of more than one hundred persons, were most horribly and brutally murdered. This act may be regarded as a positive declaration of war, as much so as if our ports had been invaded by a Spanish vessel of war. The island of Cuba is a beautiful and productive isle, situated on the south-eastern coast of the United States, about seven hundred miles in length from south-east to north-west; by about eighty to one hundred in width, containing more than two million of inhabitants, mostly negroes. This island has belonged to Spain near five hundred years, ever since the discovery of America by Christopher Columbus. And as a matter of course, we hold Spain accountable for the acts of the Cubans, inasmuch as they are subject to and belong to the Spanish nation. Spain, we know, entered the plea, and claimed that the *Virginus* was a pirate vessel, designed to seek plunder. But they failed to show satisfactorily that the vessel was on any such filibustering expedition; and until they do, we claim that sufficient cause has been given us to engage in a war with Spain, and for us to seize or take forcible possession of the island

of Cuba. It would, perhaps, not more than indemnify us for past injuries in the case. Besides, we could in all probability moralize and Christianize the barbarous inhabitants of the isle, and thereby accomplish a vast amount of good.

NEGATIVE.

In discussing the negative of this question we contend that we have no claims upon the island of Cuba, which would justify us in taking forcible possession, not even on the grounds that they violated the rules of international law in capturing the *Virginus*. Such violation was submitted by our government to a firm course of arbitration, and Spain acceded to our terms. What more could we in reason and justice ask of Spain? Under the circumstances, what more could be reasonably expected of any nation? The matter has already been adjusted fully and amicably between the two nations; and as a nation we have been amply rewarded for all injuries committed by Cuba in capturing the *Virginus*. Admitting that Cuba committed an error, and violated the rules of international law, this does not justify us in seizing or taking forcible possession of the island. The island of Cuba belongs to Spain, a foreign nation with whom we are on the most friendly terms by treaty. And seizing Cuba by our government would be a violation of the treaty of peace entered into between the nations, and would, perhaps, involve us in a war with Spain. Our national debt is already too great, and a war

with Spain would increase the debt to such an extent, that none of us would probably live to see it liquidated. If might was a law of right, we would, perhaps, be justifiable in taking forcible possession of Cuba. Our nation being a stronger nation than Spain, we might in all probability succeed; but it looks very cowardly in nations because they are strong to engage in war with the weaker, on purpose to subdue and plunder them. And not only does it look cowardly in the stronger nation to subdue and plunder the weaker, but it is violating a principle of equity and justice, and would appear very insignificant and cowardly to foreign nations; and yet we might be deceived in having the alleged power, because the fate of war is very uncertain. But admitting that we have the advantage over Spain, we have no more right to take forcible possession of Cuba than a strong man has of taking forcible possession of any property belonging to the weaker. National and individual law is all governed on the same principle of equity and justice. The idea of taking forcible possession of Cuba, as advanced by the affirmative, in order to moralize and Christianize them, is simply erroneous, because if we wish to moralize and Christianize any body, we had better commence the work at home; for we have had about as much evidence of barbarity in our country, as we had of it in the capture of the *Virginius* by the Cubans. In our Southern States, recently subdued in the rebellion, we have had as much evidence of inhuman barbarity since the war as need be in any

civilized country; and if we wish to engage in the good work, perhaps, we had as well commence there.

Is a Collegiate Education Unprofitable?

AFFIRMATIVE.

It may be regarded as a matter of fact, that a collegiate education in many, if not in the generality of cases, is unprofitable. How often have we noticed individuals who have received a thorough collegiate education, undertaking some professional branch, and proving to be entirely unfit for the profession; whereas, had they, instead of spending their time in the collegiate course, improved it in application to their profession, they might have succeeded and established a successful professional business. But by pursuing a collegiate course of education, they apparently unfitted themselves for the ordinary pursuits of life, and also were unfit for professional branches. However, if they did not unfit themselves for ordinary pursuits, they may have acquired indolent or reckless habits; or if not so, they may, after having spent so much time and money in their collegiate course, perhaps, have acquired a spirit of pride or ambition above the ordinary pursuits of life. In either case they were rendered almost entirely worthless in life; being incapable of self-support,

and rendered fit subjects for extravagance and ruin; and in many instances falling back upon their parents for support, and were, perhaps, the means of reducing their parents to poverty and ruin by their reckless habits of extravagance, acquired during their college days. It is not unfrequently the case, that in a collegiate course students acquire the most reckless habits. And, financially, the collegiate education is by no means profitable. More than a good common school education can not be regarded as being profitable, especially in the ordinary pursuits of life. In the past history of our country, we have, perhaps, had more successful talent from that class of persons who have not been extensively educated, than have originated from those of thorough education. It has been wisely said, that fools frequently come from colleges, and wise men from the ranks of labor. Although necessary and important as a collegiate education may have been regarded in the development of the human mind, some of our soundest minds have originated among the self-made men of our country. Patrick Henry, Dr. Franklin and Henry Clay are examples. Almost every individual has, perhaps, learned something of the history and early life of Dr. Franklin, and remembers how this great philosopher first appeared in Philadelphia. As related, he had barely enough money to purchase a loaf of bread, and went through the streets eating it. We may readily imagine that from his first appearance in Philadelphia, he was not disposed to put on much style. Dr. Franklin was by no

means a man of collegiate education, but a more giant mind or thorough talent, perhaps, never emanated from any college. And hosts of others have climbed the rugged hill of science, and reached an honorable degree of fame in the ranks of scientific knowledge, without the aid of a collegiate education.

NEGATIVE.

In the argument to be offered upon the negative of this question, it is expected for us to show to the reverse, that a collegiate education is unprofitable. In this attempt we propose to show, that a collegiate education is not only profitable, but is extremely essential, if not indispensable in professional pursuits. It may be admitted, that in the ordinary pursuits of life, the collegiate education is not so essentially important as it is in professional life. But even in the more common pursuits, a collegiate course is very important, and affords a vast amount of useful information for the satisfaction and enjoyment of persons in ordinary life; for the aspirations of the ordinary mind are frequently above that of a common school education. But in this enlightened age, those who propose to follow professional branches, in order for them to be successful, a collegiate education may be regarded of such vast importance as to be entirely indispensable. For the principal part of those professional branches require a knowledge of the higher branches of learning, which are not required to be taught in common schools, our professional men rarely have other opportu-

nities of obtaining such important and essential qualifications aside from the higher schools, and would be deprived of valuable information in a great measure, was it not for a collegiate education. Therefore, such a course of education must be regarded as being extremely profitable to the professional student. The mind is formed from the various sources of information, and the more extensive these sources, the stronger and more productive the mind. And education tends to extend and open up new and more extensive resources, by which the mind becomes developed, and the capacity extended and enlarged. And as a matter of fact, the more extensively we are educated, the more capable we are of performing the various duties and responsibilities of life. And, therefore, a collegiate education fits and qualifies us for all those vocations, or the various pursuits in which we engage, and must be regarded as being profitable. In fact, a collegiate education is so vastly important in all professions that its various utility is indispensable, and must be regarded as being entirely indispensable in this age of refinement. And to do without it, is about equivalent to dispensing entirely with those higher branches of learning, as they are seldom and very rarely taught to any extent elsewhere than in our colleges. Therefore, we conclude, that a collegiate education is not only profitable, but is indispensable to the professional student at this age and period of time.

*Is War among civilized nations justifiable under any
Circumstances ?*

AFFIRMATIVE.

IN the remarks that may be offered in discussing the affirmative of this question, we shall contend that war, even in civilized nations, is justifiable under certain circumstances. In cases of invasion or insurrection, where the safety of community is greatly endangered, a nation is surely justified in a war of self-defense, to protect and defend public and private rights against such invasion or insurrection, to prevent their overthrow and probable destruction. Such right is as essential to nations as to individuals; and individuals are firmly held and protected by the laws of all civilized and enlightened nations for such defense. In case thieves and robbers invade our individual homes, for the purpose of plundering and robbing, such individuals would certainly be justifiable in shooting all such invaders. Even the peaceful Quaker, who abhors all forms of national warfare, maintains the right of home protection, and will protect and defend his own property to the utmost extent; and in case of attack by robbers, will declare his indisputable right to use deadly weapons. Deprive individuals of such rights, and they are deprived of the inalienable rights of the constitution, which are "life, liberty and the pursuit of happiness." And nations surely maintain the

same indisputable rights of protection in case of invasion that individuals do. Although war, under many circumstances, must be admitted to be a very great national evil, yet it can not always, and under all circumstances, be regarded as such. Under many circumstances it may be regarded as having been productive of good. Such was the case with the Revolutionary War. Instead of its being an evil, it was productive of the greatest good, by liberating the English colonies in America from oppression, and causing them to become free and independent States, and finally to grow into this powerful and prosperous nation; whereas, had those colonies remained under the British yoke of tyranny and oppression, they could never have reached that degree of eminence to which we have attained as a nation. And wherever a nation or people were held under bondage and oppression, and were freed from such tyranny and oppression by war, such war was most assuredly productive of good. The war of the slaveholders' rebellion in this country, must be regarded as being productive of good, in liberating a race of four million slaves, inasmuch as the slaveholders brought this war on themselves, by not wishing to submit to the election of Mr. Lincoln, who was fairly and constitutionally elected president. Therefore, we must conclude that war, although under the generality of circumstances it may be regarded as being a great national evil, yet, under other circumstances, is productive of good, and must be admitted as being justifiable.

NEGATIVE.

In a brief reply upon the negative of this question, we design to show that war is not entirely justifiable upon any occasion. In the first place, if we admit that justice may be maintained upon the side of the defender in cases of invasion or insurrection, such war is none the more justifiable on the side of the aggressor or invader, and therefore can not be claimed as being a war of justice. For in such defensive warfare, what is justice on one side, is injustice upon the other. The Revolutionary War in our country may be regarded as being justifiable on the side of the American people; yet the injustice was so great on the side of Great Britain, that the war was none the more justifiable in consequence of justice having been maintained upon the one side; and therefore, even it can not be regarded as a war of justice. And the civil war, or war of the slaveholders' rebellion in this country, although resulting in the freedom of all the slaves, can not be claimed as altogether good, as it was the means of destroying nearly one million soldiers, the youth and pride of the nation, besides the immense destruction of property, in many sections making our southern country almost a waste destruction; besides, engendering all the horrors of a civil war, and at the same time involving our country in a national debt, to encumber, perhaps, generations to come. These things would altogether, in all probability, overbalance the good of emancipating the African slaves of the Southern States,

who were clothed, fed and cared for by their masters, and many of them were, perhaps, more contented and happy in their slavery than they now are in their freedom. Therefore, this war can not be regarded entirely as a war of justice. Such is the general result of war; if justice is barely maintained upon the one side, injustice is the inevitable consequence on the other. And we can not regard war as being entirely justifiable upon any occasion. The horrors of war are so great, that it would be needless to attempt to describe it in a discussion so limited in extent. It would require a volume as extensive as the moral law, and then, perhaps, half would remain untold. Nor is it necessary, in discussing the negative of this question to present the horrors of war, as we are only required to show that war is not entirely justifiable under any circumstances, which has been clearly represented in the argument already produced. We have not yet been informed of the circumstances under which war is entirely justifiable. Therefore, we conclude, that war is not altogether justifiable upon any occasion or under any circumstances.



Should the use of the Bible be tolerated in our Common schools ?



AFFIRMATIVE.

THIS is a question which has been agitating the minds of the people for a considerable length of time. It has created discord and dissension, and is likely to create serious disturbance among the different religious denominations in our country. All denominations differ in reference to the sentiments and fundamental principles of religion as contained in the Bible ; one denomination promulgating one code of doctrinal principles, which they claim are the true religion of the Bible, and another denomination claiming something else as the true doctrine ; while still other denominations still contend for something different as the true sentiments contained in that sacred volume. And all those conflicting sentiments, coming in contact with each other in our common schools, is it strange that contention is engendered ? It is surely not to be wondered that there would be dissension and serious discord arising among those numerous denominations, all blended together in the public schools ; and this reason alone, if no other reasons could be assigned, is sufficient to demand that the use of the Bible should not be tolerated in schools where all religions meet together on equality. But there are other reasons why the Bible should not be

used in the public schools. The sentiments contained in the Bible are not suitable as a class-book for the youth, being too difficult to comprehend, and are, therefore, not designed to instruct the youth to the fullest extent in those divine precepts; but rather more calculated to confuse the minds of the youth than to instruct them. The Bible is enough for the more learned, and experienced minds to investigate and comprehend to any considerable extent, without enforcing it upon the youthful mind as a study in our common schools. Besides, if it is not used in the schools as a regular class-book, but only as a morning exercise of reading, it is not designed in an ordinary way to accomplish good, but is more commonly designed to create dissension and dissatisfaction among the pupils and patrons of the schools. In many instances there are remarks made upon the reading, and this in a general way only leads to the expression of doctrinal sentiments. The generality of teachers have their views upon the leading points and passages of Scripture; and if remarks are made in reading, they are ready to express those sentiments freely, notwithstanding the dissatisfaction of pupils and patrons who do not coincide with the sentiments as expressed. Therefore, we conclude that the Bible should not be used in our public schools, that it may no longer be the subject of controversy and contention in our public school system.

NEGATIVE.

In discussing this question, it becomes the duty of the negative to contend, that the use of the Bible should be tolerated in our public schools. The Bible is a book which contains the principles upon which religion and morality are founded; and when we exclude the Bible from our common schools, are we not, to some extent, discarding the principles of religion and morality in our country? Those principles are based upon the Bible, and would it not seem that when we exclude that sacred volume we impede the progress of morality and civilization in our land? The Bible has always held its position in our public schools, and has been regarded as a strong fortification against immorality in those schools. In an early period of time, the Bible was used as a class-book in our public schools in this country, and it has always, and at all periods of time, been used more or less as a morning exercise of reading. Such has been the custom, without affording the least cause of complaint to any sect or denomination, and such complaints were rarely offered in an early time against the reading of the Bible. It is not likely that the use of the Bible would have been objectionable in our schools to the religious denominations of our country, inasmuch as they were mostly opposed to the union of church and state, and were therefore opposed to the division of the school fund for religious purposes. But the Catholic Church, being favorable to such division, therefore the question

arose. As to the fundamental principles of religion differing upon the Bible, such is not necessarily the case. We may differ upon some particular passages of Scripture, yet the fundamental principles of religion are most invariably held the same by all denominations. If such was not the case, it need not hinder the reading of the Bible in our common schools, for comments and explanations are very improper, and are rarely made on the occasion of reading, and such comments should never be tolerated; and therefore, no objections could reasonably be offered by any religious denomination. The simple reading of the Bible without comments or explanation, must surely be unobjectionable to all religious denominations. We admit that the Bible is not a book designed to be used as a class-book in our public schools, at least it is not well adapted to such use, and there is no occasion of using it in that way; but to discard the Bible entirely in our common schools, would be to retrograde in morals, and tend us rapidly towards heathenism. Therefore, we conclude that the use of the Bible should not only be tolerated, but should be induced and encouraged in our common schools.



***Is it right to encourage Free Trade between nations
as a measure of State Policy?***



AFFIRMATIVE.

THIS question is among those of the most important in this country, and has divided the sentiments of the people from an early period of time. More than a half century ago this question divided the two great political parties of this country, and once it shook this nation from center to circumference. South Carolina, in the year 1832, by the dictation of John C. Calhoun, was about to enter into nullification and the dissolution of the Union, and would, had it not been for General Jackson, that noble patriot, who interfered, and told Calhoun, that "by the eternal" if he attempted the like he would hang him higher than Haman,—that the Union must and should be preserved. But there is not that element of destruction in this question as to cause such commotion among the political parties of the nation leading to such ultra extremes. As all commerce is carried on and conducted free between the different members, states and commercial points of the same nation, why is it not right and proper that it should be conducted free between nations? Would nations not be as likely to prosper under this system as individuals and corporations? If so, why not encourage it as a state and national policy? This system of taxation between nations has

been encouraged in order to afford revenue, and by our nation it has been adopted extensively in order to encourage home manufacture. But why can we not compete with foreign nations in manufacturing facilities? To acknowledge such, would be equivalent to acknowledging our weakness and inferiority; and that no true American would, perhaps, be willing to acknowledge, for we surely possess as much ingenuity in manufacturing as any nation on the face of this globe. In early times, while we were a weak nation, we labored under disadvantages, and could not compete with foreign nations. But that time is passed, and we are now a strong, wealthy people, and have the natural advantages and facilities to compete with foreign nations. A tariff protecting the interests of certain manufacturers from foreign imports, creates monopoly, and becomes detrimental to the interest of all classes who are under the necessity of consuming the articles manufactured under those protective laws. If all nations would adopt the free-trade system, there would be no occasion for taxing to keep up revenue, for all nations would then be on equal footing, and would therefore save the trouble and expense of such international law. There has always been a diversity of opinion among our politicians in this country, in reference to the tariff question as a state and national policy, even among politicians of the same party. Henry Clay, Daniel Webster, Thomas Corwin and Horace Greeley were in favor of a high protective tariff; while Mr. Southgate, Mr.

Breckenridge of Kentucky, and other more Southern Whigs were favorable to a low or medium revenue tariff system. And while our government was a weak and feeble nation, protection might have been necessary. But as our nation increases in wealth and power, and advances in the elements of prosperity, we ought, as a free and independent nation, to be more liberal and friendly with all foreign people, adopting the free-trade system, which would be beneficial to the masses of community, and to our government as a measure of state policy.

NEGATIVE.

In discussing the negative of this question, we contend that the United States should not encourage free trade between nations. It is a wrong policy, and detrimental to the interest of the state and nation. Some system of revenue, in the shape of export and import duty, is extremely necessary and essential to national prosperity. A duty has always been imposed by our government upon certain commodities of importation, as a measure of state and national policy. Those articles of import upon which a duty has been thus assessed, were of that class which were considered to be of the least importance to community generally; upon such articles as we manufacture in this country, and upon such articles of luxury, the use of which could best be dispensed with, such as tea and coffee, silks and satins, and fine broadcloths, and those articles in general which would be least used by the laboring classes of community,

for the consumer pays the duty; and, therefore the laborer need not consume more than he wishes of those articles on which there is duty. Hence, by this system of duty on imports, the laborer is always favored, as he should be in every enlightened government; for this class are the life of the nation, and without such labor our country could not prosper. By such judicious system of import duty, we not only favor the laborer, but we build up and encourage home manufacture, and create a healthy and enterprising system of home competition, which reduces the price of the article manufactured according to the quantity produced. Such being the case, we should not encourage free trade, it being detrimental to the interest of state and national policy, and injurious to the welfare and prosperity of our nation, in not affording a revenue necessary for keeping up the balance of trade in our favor. Therefore, a tariff for revenue must necessarily be considered a tariff for protection to the interest of our nation; and was always claimed as such by the old Whig party of this country, and also by the Republican party at this time, and they may be regarded as good authority in this country,—one headed by George Washington, and the other by Abraham Lincoln, the defender and preserver of our nation. It is claimed that a tariff protecting the interests of manufacturers from foreign imports creates monopoly, and is therefore detrimental to the interest of all who consume those articles manufactured. A protective tariff may create a monopoly among the manufacturers, when there

are but few capitalists to engage in the manufacture, by means of which the article manufactured will be advanced in price. But in a country like this, where there are plenty of capitalists to engage in manufactures, they create competition, and reduce the price of the article manufactured. It is very evident, as stated upon the opposite, that a diversity of opinion has at times existed among the politicians of this country in reference to the tariff question; yet they always agreed upon the necessity of a revenue or protective tariff, either high or low, that such tariff was essential to national prosperity. Therefore, we conclude on the negative, that it is not right to encourage free trade between nations as a measure of state policy.

Is a judicious License Law the best restraint against Intemperance ?

AFFIRMATIVE.

INTEMPERANCE is an evil in our land which has assumed a position apparently beyond control, and the law in a great measure having proved a failure, it has been necessary to resort to some means as a restraint against the gigantic evil; and, perhaps, we can find no more effective means than a judicious license law. We say the law has proved to be a failure, and it may well be so considered, from the fact that

in an ordinary way it could not effectually be brought to bear upon those dens of iniquity where liquor is sold. With a few exceptions, the liquor venders may be regarded ready to evade the law in every conceivable manner. We have laws that ought to be strong enough to reach them, but the law requires to be enforced with the right spirit and determination. Dio Lewis correctly remarked in a speech at Dayton, O., during the crusade, that "law, without a strong sentiment to sustain it, is like a huge fist attached to a dead arm." And such has been our experience in reference to the law in the last few years, that in order to be successful with the law, it requires to be strongly backed up by public opinion. Such being the fact, that it requires a combination of public opinion in order to enforce it successfully; and as we can not always, and at all times and places, have such public expression in favor of enforcing and bearing out the law, it would be preferable and more effectual to have a good judicious license law, and fix the license high enough to prevent all those low places through the country, such as we have been accustomed to under the usual liquor laws. Under such laws, any person who had a few dollars in money could start up in the liquor traffic. And such were generally the lowest and the most detestable class of houses. All such houses would be suppressed by a judicious excise law imposing a duty or license, and all the saloons of our country would then be conducted by a more honorable set of persons, who would be respon-

sible for the character of the house they were keeping. Besides, such an excise license law would afford a vast amount of revenue to our state, and be a great financial source of aid to our state government. Therefore, in consideration of all this, and also the uncertainty of enforcing prohibitory laws, we must conclude that a judicious license law would be the best restraint on intemperance, and more calculated to regulate and control the traffic in accordance with the wishes of the people of our republican government. In many places prohibitory laws could not be enforced. Such is the case mostly in large towns and cities. And in all those towns and cities where prohibitory laws could not be enforced, they are in need of some restraining power, and no more wholesome laws of restraint could be enforced than a good stringent license law. Whereas, in other places and communities, the people would, perhaps, favor prohibitory laws; and according to the nature of our republican government, the people should enact laws regulating the liquor traffic to suit themselves. But in all those large towns and first class cities, a stringent license law proves to be the best restraint against intemperance.

NEGATIVE.

This is a question that has been agitating the minds of the people of this country extensively for many years, and more recently in particular the people have been aroused upon this subject to a very great extent. Even the women of our

country took it in charge to suppress the gigantic evil of intemperance; and did in many places through the country, by their pathetic appeals, with singing and earnest entreaty. They did at the time accomplish a vast amount of good generally in this way. But their labor was not attended with the same success in large places. The evil was too great for them, and in those large cities in a great measure their labor may be regarded as a failure. This greatly encouraged the traffic in smaller towns through the country, and in many places it was renewed with increased vigor. Intemperance may be regarded as one of the greatest, if not the greatest, evil in the land. We are all more or less interested in having this monster evil banished, and it only remains for us to determine as to the best method of suppressing it. It is greatly to be feared that a license law will not be the best method calculated to accomplish such a reformation. At least it is not so ready to be conceived or determined, how we are to suppress an evil by granting a license for the continuation of that evil. This seems to be the position we are placed in by granting a license. We are licensing or sanctioning the evil we wish to suppress. It appears that we could, with about the same propriety, license murder, highway robbery or any other criminal offense as a restraint against the evil. If we view this subject carefully, considerately and impartially, we must readily conclude, that a grant of license to sell intoxicating drink as a beverage will never answer as a very forcible restraint against

intemperance. This must be regarded as the most erroneous idea; and if we wish to suppress the evil of intemperance, we must resort to other means than that of a license law. A stringent law may answer as a restraint in a limited manner, but not as prohibition. And as great an evil as intemperance has proved itself to be, we need the strongest and most powerful prohibitory laws to control the traffic. In fact, it remains very doubtful, whether intemperance could be restrained much by the most stringent license law; for if we admit that by enforcing this kind of law, the number of dram-shops will necessarily be diminished, even this will not lessen the amount of spirituous liquors drank. It may, and doubtless would, lessen the number of persons engaged in the traffic. By way of illustration, if the number of dry goods or grocery stores should be reduced to one of each in our town, would this lessen the demand or the amount of dry goods and groceries consumed in our town? Not by any means. Nor will diminishing the number of the dram-shops lessen the amount of liquor consumed by toppers. Even in places where there is no one individual able to pay the license, what would hinder a number of persons from joining to purchase the license, and their profit would be as much or more in the one shop as if they were separately employed in the traffic; for they would save some expense of room-rent and clerk hire by all being consolidated into one. Therefore, we conclude that a license law is not the best restraint on intemperance.

***Should Chinese Emigration to the United States
be prohibited?***

AFFIRMATIVE.

THIS is a question which has created considerable excitement among the people of this country in the last few years, and it is now assuming a political form, and dividing the two great political parties of this country, and is likely to agitate them extensively, and become one of the great political hobbies of the nation. In various ways Chinese emigration may be regarded as tending to evil consequences. It is certainly our duty, as a free and enlightened nation, to protect and defend ourselves against any anticipated evil that might arise from foreign emigration, as well as from other sources; for self-protection may be regarded as one of nature's first laws. That class of Chinese who have been emigrating to our country are generally a very ignorant, degraded class, and are unworthy of being encouraged or tolerated, and should be prohibited from becoming citizens. They are a class of people who are not likely to become good, moral and enterprising citizens who will be a credit to us, and therefore should be prohibited by the laws of our country from emigrating. Some of our states have already passed resolutions, protesting against Chinese emigration to this country; demanding the government to enact stringent laws against it; claiming that

the Chinese are the very dregs of humanity, and not worthy of becoming citizens of any nation. The Chinese, in many respects, are a peculiar people. The Chinese, on emigrating to our country, make prostitutes of their females, and in this manner increase and promote one of the greatest evils of our land; and this is an evil which can not be eradicated or exterminated from our land if once permitted to get a permanent footing. And, as a government, we have already experienced some of the pernicious consequences of this evil. And knowing the gigantic results arising from such a pernicious source, our government should immediately enact laws to prohibit this emigration; for it is an evil which is constantly increasing in magnitude, and threatens to undermine and subvert the foundation of all good moral and religious society. In order to protect and defend the rights of American citizens against such an evil, it is evidently the duty of our government to enact the most stringent laws. If our government should fail promptly to enact those laws, it would be the duty of the people to rise up and demand the enactment of such law, in order to protect and promote their interest. It is claimed that we already have laws regulating those evils; but the fact is, our laws are but little or no restraint against such an evil. The manners and customs of the Chinese are such, that our laws are but little terror to them—even our prison fare is in many respects a luxury to them. And if properly governed, we must have special legislation. The laws of our

country require all foreign emigrants to take the oath of allegiance, and become naturalized in order to become citizens; and foreigners are generally ready to comply with the terms of the law in this respect. But it is different with the Chinese; they show no intention of becoming permanent citizens of our country; they emigrate to our country to make money, and resort to the lowest, filthiest and most debasing practices in order to accomplish their designs. And when they have accumulated sufficient to gratify their avaricious designs, they return to their native country. And this reason alone, if no others could be assigned, is sufficient, we claim on the affirmative, to prohibit Chinese emigration to this country.

NEGATIVE.

According to the nature of our republican form of government, we have no right to prohibit emigration from any country. As a nation we have always encouraged foreign emigration, and have extended the invitation to all nations, and are still extending it. From Great Britain, France, Germany, Ireland and other nations, we have been favored with hosts of emigrants, whom we have always welcomed, extending the hand of cordial fellowship. And why should we exclude or prohibit the emigration of the Chinese more than that of any other nation? It is inconsistent with the laws of equity and justice, and contrary to the nature of free and independent government. We should extend the same cordial invitation to China that we do

to all other foreign nations. We regard it as a duty enjoined upon us as a free and enlightened people, to encourage emigration from the bondage and oppression of those monarchical governments, enabling them to assume the glorious principles of liberty and freedom, and become a prosperous and happy people. We have a treaty with China, as we have with other nations, and to prohibit Chinese emigration would be a violation of that treaty, and, perhaps, involve us in trouble with China, and disgrace us with all foreign nations for its violation. At the same time we surely have a great abundance of territory in our wide extended domains, amply sufficient for the continued emigration from all foreign nations. We have an extent of territory sufficient, perhaps, for more than two hundred million inhabitants; and we have scarcely one-fourth that population at this time. Therefore, we can not fail to have plenty of territory for at least another century. It having been affirmed that the Chinese are an ignorant, degraded race of people, and unworthy of being encouraged or tolerated as emigrants to this country, we may say, in reply, that by emigrating and becoming citizens of this country, they come under the laws of our government, and by having to conform to those laws, and in compliance with the rules and regulations of an enterprising and enlightened nation, they will finally become good, moral, industrious and enterprising citizens; and we will have the credit, as a nation, of reforming and enlightening this race of emigrants. And as the religious institu-

tions and denominations of our country are constantly sending out missionaries to the heathen nations, to enlighten and Christianize them, we may have an opportunity of performing a good work of reformation among our heathens here at home. As a people the Chinese, in their manners and customs, have their peculiarities. Our American people are not entirely clear of those peculiarities. The Chinese have, perhaps, as much reason to regard us as being an ignorant, superstitious people in consequence of some of our peculiar notions, as we have to charge them with ignorance and superstition. While the Chinese regard small feet of their women as an accomplishment of female beauty, and compress the feet of their female children to stop the growth, our American women regard small waists as an accomplishment of female beauty, and compress their chests one-third or one-fourth the natural size. Which would, in this respect, indicate the greater intelligence of the two notions?



Is Crime on the Increase?

AFFIRMATIVE.

WE have a vast extent of range in the discussion of this question. We may go back to the commencement of time, if we choose; but, perhaps, it would be needless to take so broad a range of the subject, as we are only required to show that crime is on the increase. In taking a retrospective view of the subject, it might seem almost, at one glance, that crime is on the increase, and that we need scarcely go back beyond our own generation to prove it clearly and satisfactorily; for we seldom take hold of a daily or weekly paper without seeing the account of some horrible murder or outrageous crime. Mobs are almost constantly being raised in some sections of our country, for the purpose of robbery, plunder and murder, regardless of law, civil or military. The great railroad strike, which recently occurred in our country, from the manner in which it was conducted, can only be regarded as a lawless mob, designed to spread devastation and destruction through our land,—in some places tearing up railroads, burning houses, laying waste and destroying property, regardless of value, wherever they went. Such would forcibly indicate that crime is on the increase. Almost every town and city in our country has a numerous supply of saloons and gambling-houses, where riot and murder is no

uncommon thing, and is almost a constant and daily occurrence; whereas, a half century ago saloons were rarely found in our country, and murder was only occasionally heard of in our quiet and peaceful land. Societies are now organized through our country, under the name of communists, the object of which is to plunder, rob and destroy; for they have already shown their hand by destroying labor-saving machinery in many places through our country, under the pretense that such machinery throws the laborer out of employment; at the same time they refuse to accept labor at reasonable prices, and are roving through our country thieving and robbing wherever they go. Some of those outrageous characters make bold in asserting their rights of a common division of the property of this country among themselves; and in case such division of property is not granted them, they will use their utmost endeavors to effect it. Such a condition of affairs in our country would surely indicate that crime is greatly on the increase, and that our enlightened land of liberty and science is surely on the decline. Our liberties are certainly greatly threatened and endangered by such a lawless set of outrages. In referring to foreign nations for proof, we find that a similar condition of crime exists, and that crime is universally on the increase through all nations and kingdoms of the earth.

NEGATIVE.

As we are not limited in the discussion of this question, we may have a boundless extent of

range, and in this particular we may claim some advantage in the discussion; for while crime is on the increase in one location or country, it may be on the decline in other countries or sections of country. We are only required, in the discussion, to show that crime is not on the increase, and we must claim that in this enlightened age of the nineteenth century, that crime can not be regarded as being on the increase generally. We most earnestly contend that the general tendency of all enlightened nations is towards reformation, and that crime in those nations is not on the increase, but is more generally on the decline. We admit, that in some of the most barbarous and uncivilized nations crime may be on the increase. Even in some of the most heathen and barbarous nations, light and knowledge is being introduced, and the noble work of reformation is going on harmoniously. But in the more civilized and enlightened nations, crime can not be regarded as being on the increase. And if the question confined us to our own country, it can not be proven that crime is actually on the increase. It is nevertheless true that our literary journals publish daily and weekly accounts of the most horrible crimes; yet this does not prove that crime is actually on the increase according to our increased population. It only proves that on account of our increase of population, and telegraph communication and various other conveniences, of which our country was in early time deprived, we are more readily informed of such things. In 1776, at the time of the Decla-

ration of our Independence, our population was only about four millions, while now our population is over forty millions, more than ten times what it was at that time; so that if crime is on the increase in our country, we must now have more than ten times the criminal cases that we had at that time. If we had any accurate method of calculating the increase of crime, we would find, perhaps, that it is short of the increase of population, or, in other words, that crime does not increase in our country with the ratio of population. But if there is any such calculation on record, we have been unable to find it. As a rule, however, when a nation is advancing in the cause of civilization, and arriving at a greater state of moral attainment, it is not an unreasonable conclusion, at least, that crime should not be on the increase. We have every reason to believe, that as our nation becomes more enlightened it increases in morals, and consequently crime must be on the decline in our own country. The same may reasonably and truthfully be said of foreign nations as they advance in the cause of science and literary attainments; at the same time increasing in morals, as a natural consequence, crime instead of increasing must necessarily diminish. Therefore we conclude, that crime is not generally on the increase.

Is Fiction productive of more good than Evil?

AFFIRMATIVE.

ALTHOUGH this may be considered a question of light consideration, yet it affords a wide range of thought, for the work of fiction is mixed up very extensively with the common business transactions of life. And many of those transactions may be productive of the greatest good. Every thing that is false is fictitious. But every thing fictitious is not erroneous or productive of evil. In numerous instances, fiction is designed to accomplish good; in fact, in any instance where evil is not designed, good may be the result. It frequently becomes necessary in family government, or in good schools, to resort to fictitious methods in order to succeed in suppressing wrong, and in enforcing rules and regulations for the government of such institutions, and in all such instances fiction is designed to accomplish good. We once knew a very successful teacher in a high school, on being accused of fiction or falsehood in his government, said that it was no harm to tell a falsehood where it was designed to accomplish good. And in this manner should fiction be regarded, for we have examples even in the sacred volume of extreme punishment having been inflicted by our Saviour that good might be the result. We do not wish to charge our Saviour with falsehood or fictitious government;

we only design to show that good may result from what may and is sometimes termed fictitious government. Our common literature of the country is greatly made up of fiction. Many of our monthly magazines and weekly papers, and even daily papers, are composed principally of fictitious substances; and there are numerous novels which are productive of good. At least, the youth in many instances may form a taste or liking for literature, by perusing fictitious works; whereas, they would not in any other way. Besides those numerous fictitious works referred to, there are many extensive works of fiction, some of which are in almost every family library; such as, *Æsop's Fables*, the *Arabian Nights*, *Robinson Crusoe*, the *Devil on Two Sticks*, and *Uncle Tom's Cabin*. These are works of very great value, and no library would scarcely be considered complete without them. Especially is this true of *Uncle Tom's Cabin*, written by Harriet Beecher Stowe, a work which has, perhaps, accomplished as much good in this country as any other literary work. The emancipation of slavery in this country may be attributed, in a very great measure, to the influence of this work, for it went into almost every family, and was perused extensively. This molded and formed the minds of the northern people against slavery, and laid the fundamental principles of emancipation in this country, and provided for the freedom of four million slaves, making our country what it was truly designed to be, a free and independent nation.

NEGATIVE.

In a brief reply upon the negative of this question, we claim that no great amount of good can result from fiction. Fiction is falsehood, and in very few instances can deception and falsehood result in more good than truth and reality. Instances have been referred to by the affirmative, of family and school government wherein a fictitious policy was supposed to have been beneficial and therefore productive of good. But in all those instances referred to, we claim that a firm course of reality would have answered a better purpose, and in the end have been productive of more good than the fictitious plan adopted. The fictitious government might answer in family and school discipline so long as the child or pupil is kept in ignorance with regard to such fictitious policy, but when the pupil becomes acquainted with such false or fictitious government, there would be a lack of confidence on the part of the pupil, and it would become necessary to adopt the sterner course of reality. Therefore we contend, that a fictitious policy, even in this case, is in the end a failure and productive of evil instead of good. Also those numerous novels as referred to by the affirmative, we claim as being productive of more evil than good. The youth, in some rare instances, as has been mentioned on the opposite, may have, by perusing them, formed some taste for that kind of literature; yet we claim that in the most cases light, fictitious reading unfits the mind for more permanent standard works

of literature, and therefore is productive of evil. The more permanent works of fiction referred to, such as *Uncle Tom's Cabin*, is claimed to be productive of a vast amount of good in this country, by influencing the Northern people against slavery. Suppose we admit such to be the fact, that it prejudiced the Northern people against slavery in the Southern States, and arrayed the South against the North and caused the rebellion. War we must admit to be wrong, and especially civil war. We know that if it was productive of some good in liberating the slaves, it was productive of a vast amount of evil in various other ways, which would overbalance the good, by being the means of destroying near a million of brave soldiers in the Northern and Southern armies, and filling our land with widows and orphans, and reducing them to the most extreme poverty, to become a public charge and a burden to community, and by involving our country in a national debt, to harass the people for generations to come. Therefore we conclude, that fiction has been productive of more evil than good in our country, and must be regarded in general as being productive of more evil than good.

Is Ambition more a vice than a Virtue?

AFFIRMATIVE.

AMBITION is one of those attributes which naturally belongs to imperfect humanity, and when properly cultivated may be productive of good ; but there is great danger of not cultivating this attribute in a proper and well directed manner. The opposite of ambition being indolence, there is the greater necessity of a proper cultivation of ambitious habits, and when not properly cultivated, it is more of a vice than a virtue. In discussing this question, it becomes the duty of the affirmative to show that ambition is more a vice than a virtue, which may be clearly displayed, for the ambitious mind seems to have a natural tendency to vile and malicious habits, and to run into all the vices and immoralities to which the human family are subject. Such was the case with Alexander, improperly styled the great, who traversed the eastern continent from center to circumference, overthrowing thrones, destroying empires, subduing nations, and filling the whole continent with terror, devastation and ruin, and then sat down to weep that there was no more nations to conquer, all of which is related of him. This he did for the sake of conquest and to be looked up to, and regarded as king of kings and ruler of nations. But when he found that he was not regarded as such, he threw himself away, as it

were, a victim to intemperance, and died a miserable wretch, without accomplishing his desired intentions. Such were the effects of the mighty conqueror, who had never been overpowered in battle, though countless multitudes had often been arrayed against him. He gave way to his own unbridled passions, and was overcome and destroyed by King Alcohol. So we see that as useful as those ambitious passions or emotions may be considered when properly directed, they may otherwise betray and lead us to a miserable state of ruin and debauchery, and must be regarded as a powerful vice, and malevolent in the extreme. Almost every monthly, weekly and daily journal, contains the horrible account of some outrageous murder, committed in consequence of the ungovernable passions of those ambitious wretches, who, like Alexander, gave way to unbridled passions, and committed those horrible and unpardonable acts of murder. And many of those criminal cases are attributable to ungovernable ambition. Therefore, we conclude, that ambition is more a vice than a virtue.

NEGATIVE.

In the remarks that we design to offer upon the negative of this question, we propose to show that ambition is more a virtue than a vice. When properly cultivated, ambition may be productive of more good than almost any other faculty. It is by this ambitious faculty that we are prompted and impelled to act in every capacity of life; and almost every eminent character that we have account of was

possessed, to some extent, of this essential faculty; and by it persons of every age have been prompted to perform worthy deeds, remembrances of which will go down with their names to all succeeding generations, and do honor to their posterity. And there is, perhaps, no faculty with which we have been endowed that should enlist our earnest and energetic endeavors more than this; for the opposite of it must be considered indolence, and if we do not cultivate a spirit of ambition, we are liable to retrograde or go back into an indolent state, and become torpid and idle in our habits, and render ourselves unfit for the enjoyment of an enterprising and enlightened community. But when properly cultivated, ambition is surely more of a virtue than a vice. And had Alexander the Great cultivated his ambition properly, and devoted the power and influence which he possessed to the advancement of literary and scientific knowledge, in his own dominions and throughout the surrounding nations, the result would, doubtless, have been different. His subjects, instead of degenerating into slaves, might have become highly enlightened; and their leader, who sank so low by his degenerate course, might have claimed an eminent position and been crowned their king; and after his earthly career, his crown, together with the kingdom and honor, might have been transmitted to his posterity untarnished by those crimes which attended his short career. So it is with a proper cultivation of the ambitious character. It invariably results in the achievement of some-

thing ennobling, and may always be regarded as being more of a virtue than a vice. We admit, that when our ambition is improperly cultivated, as a natural consequence it results in evil tendencies. And here is the greater necessity for us to cultivate ambition in a proper manner. We should endeavor, to the utmost extent, to cultivate those minds which we have been endowed with in a moral point of view, that we may be the better calculated to fill those exalted positions for which we were created, which would render us useful in life and happy in death.

Should the Right of Trial by Jury be abolished in Civil Cases?

AFFIRMATIVE.

THIS is a question of considerable importance, as the right of trial by jury has existed in some form from a very early period of time. It has been in force in Great Britain nearly one thousand years, and in this country ever since it existed as a nation. This need not be claimed, however, as a very forcible argument in favor of the negative; because a law or practice has descended from antiquity, and has been in force a long time, it does not follow that it is strong in legal power, for many very weak and superstitious practices were transmitted or handed

down from antiquity, and therefore, being instituted in the days of ignorance and superstition, would rather weaken the force of the law, and show more conclusively in favor of the affirmative that the law should be abolished. Trial by jury, in the first place, we claim more particularly should be abolished, because it is attended with such a vast amount of expense and inconvenience. The inconvenience alone attending it in civil cases is sufficient cause, we claim, for abolishing it. Where a jury is to be impaneled, and the jurors have all been summoned and occupy their respective places in the jury-box, they are subject to be rejected by the parties, and a new one impaneled before they are ready for trial; and in many cases it is very difficult to make up a jury. Jurymen, in many cases, are bribed, and, in consequence, can not agree in the verdict; and in numerous other cases they are contrary and stubborn, and do not agree, and the trial is all to be gone over. Again, the incompetency of jurymen is another very great objection to trial by jury. Men are sometimes chosen who can not read a sentence; they are consequently very ignorant, and this renders them very incompetent. Besides, there is the vast amount of unnecessary expense incurred in trial by jury. The expense of a dozen men, frequently prolonged from week to week and sometimes for months, while, at the same time, the expense of a judge or justice is to be paid who has but little to do in cases where the trial is submitted to a jury. Therefore, the expense of a jury must be regarded altogether extrava-

gant in the case, as it is the duty and business of the judge or justice, to render the verdict and to decide all points of law in the case. Therefore, we conclude that trial by jury in civil cases should be abolished. A competent justice or judge, who has always been in the profession of law, and has made such his lifetime study, is safer and more competent to render judgment on points of law pertaining to criminal and civil cases. This would save vast amounts of expense to community, and facilitate greatly the trial of all civil cases.

NEGATIVE.

In attempting a reply upon the negative of this question, we notice, in the first place, the idea advanced, that trial by jury, having existed so long, can not be claimed as a very forcible argument in favor of its continuance. In discussing the negative of this question, it would seem that the long existence of trial by jury is a very forcible argument in favor of this very fact. The very fact of its existing so long is surely the best evidence of its being indispensable; and if we abolish it in civil cases, why not in criminal cases likewise? If it is so beneficial in criminal cases as to render it indispensable, such may be regarded as the very best argument that trial by jury in civil cases should not be abolished. The principal grounds of contention why trial by jury should be abolished in civil cases, appears to be that it incurs too great expense. But it certainly occurs very forcibly, that the expense of trial by jury is not so great,

in many cases, civil as well as criminal, as it would be to appear before an incompetent judge or justice, be subject to a change of venue, and be under the necessity of having to carry the case from home to another township or county court, as we have to do in some cases. Such would, doubtless, frequently occur if the right of trial by jury should be abolished. It appears that even in civil cases, as well as criminal, it is indispensable. It is certainly very evident that twelve competent jurymen are safer and more competent in all cases than one judge; and more especially in so many cases where the judge is so liable to be prejudiced and partial against the party or parties on trial. One man is more liable to be bribed than twelve. The right of trial by jury is certainly a very great safeguard to community. It contains within it the indispensable elements of liberty, guaranteeing to every individual the inalienable rights of the Constitution of the United States, which are life, liberty, and the pursuit of happiness. Therefore, why should we abolish the right of trial by jury in civil cases more than to abolish the right in criminal cases? Here it must be regarded as indispensable, and no other method could be fixed upon, or devised as a substitute, with any greater probability of fulfilling the ends of justice.

***Is our American Republic based upon the Principles
of Progress?***

AFFIRMATIVE.

THIS is a question of the most important nature, for every individual constituting our republic must have some interest in the advancement of the government; and to say that our government is not based upon the principles of progress, would be a burlesque upon republican progress, and a position not to be assumed in discussing the affirmative. We design to show that our government *is* based upon progressive principles, and is not only based upon the idea of progress, but is in many respects advancing rapidly. The common school system of our country was, perhaps, never more successful or in a better and more prosperous condition than at the present time; and we may reasonably claim that our country is making some progress in way of education, and if the youth and rising generation are advancing in the branches of learning as taught in our common schools, we may safely and surely claim, that we are, as a nation, progressing in literary and scientific knowledge; for the sciences are taught to a considerable extent in our common schools. The statistics of our country show that we are increasing rapidly in population, and that notwithstanding the civil war reduced our population near one million, yet we have over-reached the

population we had at the commencement of the rebellion more than ten millions, so that we may safely claim progress in the increase of our population. And in the agricultural department of our country we must claim progress at a rapid rate, for there never was a period, perhaps, in the history of our country that we made greater agricultural progress for the same period of time, than we have since the war. Although we have, perhaps, not progressed in public improvements to the same extent that we did prior to that time, especially in railroads—for we have more railroads in some sections than has proved to be profitable—nevertheless, we have had improvements in the Far West where it is the most needed, so that we can claim some progress even in railroad building since the war. It is a remarkable fact that we can not claim a great amount of improvement directly resulting from the war; yet there is one advantage we have derived from it, we are clear of slavery, which was always a curse to our free and independent government. Slavery, being the opposite in its nature to freedom, and always existing as a matter of controversy between the slave and free States, its abolishment will allow us to claim a high degree of progress in our country. The Northern and Southern States ought now to progress and exist together harmoniously as a free and independent nation. We were not justly entitled to the claim of a free and independent government while we held four million human beings in slavery. But now we can claim freedom to a greater extent, and boast of

accurately free and independent government. Therefore, we must conclude that our government is not only founded upon the principle of progress, but is advancing rapidly in those pursuits most calculated to render us a prosperous nation.

NEGATIVE.

When we are permitted to take an outlook of the situation of our country for less than a quarter of a century, we may be led to a decisive conclusion, that our republican government is not permanently based upon the idea and principle of progress, or is, in other words, either declining in progress or on the stand-still in way of improvement. In fact, we may very reasonably conclude, that we are, as a nation, making but little or no progress in literary or scientific knowledge; for our government affairs for many years past have been in a very serious condition; political contention and quarreling pervades our national Congress. Many of our public officials, in various departments of the government, have become corrupt and demoralized. With a national war debt of billions of dollars standing against us, and our financial affairs crippled and deranged by corrupt politicians and demagogues, who have found their way into almost every department of the government, state and national, we are certainly not progressing. And in public improvements we have no reason to boast of any special progress or advancement. In many respects, as a nation, we can not be regarded as being in a progressive condition, for our rebellion has set us back, perhaps, for at

least a half century, and almost destroyed our southern brethren. Financially we may say they are in a ruinous condition; and the country, north and south, is demoralized to an extent that it may not recover entirely for the next century at least. Our country has suffered generally from such demoralization; all those Credit Mobilier swindles and "back-salary grabs" may be attributed to the demoralized condition occasioned by the civil war. Therefore, how can our government be considered under even an ordinary state of progression at this time? Really our condition since the war must be regarded as being but little better than that of anarchy and confusion, riot and murder, elections controlled by fraud and intimidation, so as to deprive a portion of our citizens from exercising the right of franchise; besides, many other disturbances of a serious nature have been practiced in our land. In fact, we might sometimes almost imagine, that all the demons that ever did exist in our land, are at times turned loose among us, and are roving about through our country in the shape of tramps—stealing, robbing, and murdering, and committing nuisances of every description. In fact, our situation must be regarded as being very critical, for we are liable at any time to rebellion and civil war. In taking all those grave questions into consideration, we must conclude that our government has not been in a prosperous condition since the late rebellion, and can not therefore be regarded as being permanently founded upon a principle of progress.

Would a lower rate of Legal Interest be beneficial to community and advisable as a State Policy?



AFFIRMATIVE.

IN discussing the affirmative of this question, it must be regarded as a fact, which is manifestly demonstrated to every judicious business man, that the high rate of interest which the people have been accustomed to pay for the use of money, has evidently resulted in numerous financial calamities, and that the people have been greatly oppressed by such extortionate rates, and would undoubtedly be greatly benefited by a lower rate of interest. All classes of community would surely be more or less benefited by the lower rate of interest. The capitalist and moneyed man, if he could not obtain the higher rates of interest, and extort so extensively from the community, could invest his money in real estate, the rise and advance of which would, probably, be more to his interest, and add more to his capital than the higher rates of interest which he had formerly been accustomed to obtain. And individuals of small or limited means the lower rates of interest would greatly benefit, by enabling them to hire money at such rates as would justify and encourage them in purchasing lands, and thereby obtain homes for themselves and families. The lower the rates of legal interest as a matter of fact, the lower rates money could be obtained

at; otherwise there would be no use of legislation, for the rates would be regulated by the demand and supply. A lower rate of interest is surely better suited to the wishes and demands of the people generally, and the interest of community would be more extensively reached and supplied by this change. By legislating and legalizing high rates of interest, individuals are encouraged in usury and extortion; whereas, if lower rates of interest were instituted by our legislative authorities, those extortioners could not so exact their high rates of interest from the people. And at the same time, some of our moneyed capitalists are indisposed to exact more than a legal rate of interest, not wishing to subject themselves to violations of the law. Some of our leading commercial States have established the legal rate at six per cent. interest; and in those States where six per cent. has been authorized as the legal rate, money can be obtained plentifully, and does not command those high rates of interest which is obtained for money in those States where the rates are legalized at from eight to ten per cent. Therefore, in consideration of which we conclude, that a lower rate of interest should be authorized as a State policy.

NEGATIVE.

In the remarks that we may offer upon the negative of this question, we design to show that the lower rate of legal interest is not beneficial to the greater portion of community, and therefore is not advisable as a State policy. It

is a well known fact, that as money goes down to a low rate of interest, higher prices will be demanded for real estate; and if the rate of interest for money be reduced to four or five per cent., landed property will advance and reach such enormous prices, that the laboring classes of community could scarcely be able to possess real estate, and therefore would be deprived of homes, and real estate would fall into the hands of the moneyed capitalists, and the rich would become richer, and the poor, poorer. Such is the case in the old countries. Money there will scarcely demand half the rate per cent. that it does in this country, and the lands and products of lands are so high in the old countries, that the daily laborers can hardly support themselves, without entertaining the least hope of ever purchasing real estate or possessing homes, unless they should, per chance, fall into possession of those lands by the right of inheritance, which is rarely the case with the laborer. Those lands are principally owned by the wealthy capitalists, and are transmitted and handed down to a rich posterity from generation to generation, while the poor remain in poverty. Such would, doubtless, be the case here in this country if money was legally authorized and fixed at four per cent. by our legislative authorities. In fact, such is already the case to some extent in certain sections of our country, where the lower rates of interest have been adopted. In some of our Eastern and Middle States they established the low rate system for money, and it resulted in the advance of real estate and the

oppression of the laboring classes of community. And the laboring community in this country are the most numerous, and their interest should be taken into consideration in the making and execution of our laws, for the nature of our republican government demands that the interest of the majority should be favored in preference to the interest of the minority, notwithstanding the minority are in possession of the greater amount of wealth, for wealth should not rule over majority in a republican government. In conclusion upon the negative of this question, we insist that a low rate of interest is not beneficial to the majority of community, and is therefore not advisable as a state policy.

Is Medicine a Science?

AFFIRMATIVE.

THIS is a question involving the interest of the entire community, for it takes into consideration the power of medicine, and the application of medicine to disease, in which all are more or less interested, for the entire human family are subject to disease, and are therefore interested in the hygiene of medicine, and the laws of health applied to the physical system. Singular indeed that a question should arise as to medicine being a science, since the practice of it has existed in some shape almost from the

commencement of time, and has been reduced as a theory almost to a state of perfection, or about as near perfection, perhaps, as the nature of disease will admit. Changes have been agreed upon by practical experience in order to reduce the science of medicine to its greater degree of perfection, placing medicine at this time among the mighty sciences of the age. It is evident that the science of medicine is in as great a state of perfection as it has doubtless reached at this age and period of time. Like other sciences, it still remains to be revised and improved to a greater degree of perfection; for the human system is constantly undergoing changes, and the nature of disease changes, and those changes must be met and ferreted out to a demonstrative degree, in order to meet those various changes by the application of medicine. But few of our established sciences have been reduced to so great a state of perfection, as not to admit of still further improvement in some of their various departments. Astronomy, although as firmly as it may have been established in this enlightened age, is still, doubtless, deficient in some of its parts, and may yet be greatly revised and improved, so that any thing used in the shape of argument against the theory of medicine as an established science, may be regarded as not being a very forcible argument against it as a science; and that medicine, like all sciences, may be weak in some of its more minute departments, and yet stand in all its magnitude as an established science, not to be shaken by any of the weak and fictitious frag-

ments of argument which are generally used against it, and which are likely to be offered upon the negative of this question. Notwithstanding the science of medicine has undergone important changes, and is still undergoing changes—but like the waters of the mighty deep, which are cleansed and rendered the purer by their own motion,—those important changes in medicine are expected to work out a condition of lasting perfection, and at the same time follow up those important changes of the physical system, which are so essential in medical skill, rendering the science so much more difficult in arriving at a state of perfection. We earnestly contend that the attainment of this perfection is rapidly approaching, and in a brief period of time at the present rate of progress, such perfection will be reached as to place it beyond all reasonable doubt upon that fundamental principle as a medical science.

NEGATIVE.

In the discussion of this question, it devolves upon the negative to show that medicine is not a science. This we claim can be clearly and satisfactorily demonstrated. In the first place, the word science originated from the Latin word *scientia*, or *scio*, to know, and has reference strictly to things which are of a certain origin—things which have been reduced to practical demonstration, and has no reference to things of uncertain origin. Medicine is more properly a theory, and has afforded much speculation, and is one of those theories which has always

been of doubtful and uncertain origin. It has been in a state of progression, or is claimed to have been in a state of progression, and rapidly tending towards perfection. But if we are to judge the future by the past, it would seem that there is but little perfection in the theory of medicine, or at least we can have but little assurance of any thing like a tendency toward perfection; for all systems have constantly been undergoing changes, and have all been so much revised, that we have but little reason to believe that changes will not still continue to be made, and that those systems have been reduced to any degree of certainty in the way of perfection, to entitle them to a position as a science, is not demonstrated. To use the idea and language in substance of Edward Spencer: It is a close question in many cases, which does the greater harm, the disease or the remedy? whether, for instance, the child's health is impaired more from the intestinal parasites which vex them so, or from the destructive purgatives employed as anthelmintics? whether the cancer or the knife produces death more speedily? It is an equally nice question, says Mr. Spencer, to determine whether there ever really does occur a critical period in any disease, when the direct action of actual medicine, *per se*, can turn back the wavering life from the jaws of death to the flowery meads of re-established health; or, granting the possibility of such a rare occurrence, do we not run too great a risk, as a rule, to profit by it? These are nice questions, nor does the present conditions of medicine entitle us to

expect to see them answered. The forcible conclusions of Mr. Spencer will apply upon the negative of this question, clearly maintaining the idea that medicine is not a science. Medical systems, we know, have not only undergone changes, but they have been reduced to but little practice, and, in some instances, have vanished and passed away. Where is the Thompsonian system which sprang up so suddenly, and flourished for a brief period in all its glory among the other medical theories of the age? And other systems, remnants of which are still in existence, are tottering upon their frail foundations, and are likely to crumble and disappear. And to view medicine in its greater perfection, what is there to entitle it to a place among the sciences? We know that wide differences have been entertained among prominent leaders of the medical theory,—for instance, the practice of bleeding has been denounced by some as being destructive and fatal, while others closely adhere to it. Various other points of difference have been entertained among leading physicians of the same order, showing the uncertainty of medicine as a fixed and established science. Has there ever been any such diversity of opinion or contradictory views maintained upon any other scientific subject among the learned as there is upon the subject and theory of medicine? The diversity of opinion has been so great even among the medical faculty of the same order, that their own faith is frequently shaken, and serious doubts are maintained as to practical utility and beneficial results. There is

little or no regularity existing in some of those theories, every physician being free to exercise his own peculiar opinions in regard to disease and the application of medicine contrary to the opinions of others. Dr. Forbes, a popular physician of the old country, once physician to the Queen, in the foreign *British Medical Review*, states that in a large proportion of the cases treated, the cure of disease is performed by nature. And if the cure of disease is performed by nature, where is the medical skill or science in the case? Prof. Henderson, another popular author of the regular school, says that "medicine is no exact science." Therefore, if men of learning, talent and skill, among physicians themselves, do not consider medicine a fixed and established science, should it be generally regarded as such?

Do Physical Causes exert a greater influence than Moral Causes in the formation of national character?

—○○○○—
AFFIRMATIVE.

THIS is a question that affords a broad range of thought to the mind that is capable of comprehending it to the fullest extent. Our armies and navies, and our fortifications, are the physical power of our nation; while our knowledge, wisdom and our fine arts, constitute the moral power of our nation. If we go into almost any

of those countries constituting the old world, we have extensive physical or natural scenery affording ample range for contemplation. For instance, in Italy we have some of the most romantic and magnificent natural scenery in the world. Every spot, almost, in Italy is said to have been the scene of some remarkable event, affording a grand theme for the painter or poet, or for general theorizing ; so that physical causes must, in a very great measure, regulate and lay the fundamental principle upon which to build moral culture, and it has more to do in molding and forming a national character than moral causes have. The rock or fortification of Gibraltar, at the southern extremity of Spain, is, perhaps, the strongest natural fortification in the world. It was captured by Great Britain in 1704, and has belonged to her ever since. This fortification is a strong physical structure, and must be expected to afford the nation to which it belongs a vast amount of military strength, and is greatly calculated to induce or influence that nation in military affairs. The armies of a nation, also, have much to do in forming the general character of that nation. If the armies of a nation are powerful, courageous, and warlike, the individuals or people composing that nation also assume a vicious and warlike character. The same argument or force of reasoning will apply to the physical system of humanity to the fullest extent. The mental, moral and physical systems are so closely connected, that when the physical system becomes deranged or disordered, the mental is also weakened and de-

ranged. In old age, when the physical system becomes exhausted, the mental also becomes weakened and reduced in powers of reasoning; and we sometimes say of such persons, they are getting "childish," so that the physical system rules over and controls the mental system to a very great extent. Of a weak physical system we may almost invariably expect a weak mental system, for we frequently see persons in our community endowed with strong mental abilities by nature, yet they accomplish little in way of literary attainment, in consequence of having no physical system upon which to base or found the mental. Therefore, we see that the physical system in a great measure controls the mental or moral; and if so, physical causes must exert a greater influence in the formation of national character than moral causes; for nations are composed of individuals, and the same causes that influence individuals must control nations to some extent.

NEGATIVE.

In the remarks that we may offer upon the negative of this question, we hope to be able to show that moral causes exert more influence than physical causes in the formation of national character. The knowledge, wisdom and the fine arts, constitute the moral power of a nation, which would seem, in a natural way of reasoning, to exert more influence and have more to do in way of forming a national character than all the armies, navies and fortifications that nations can be possessed of. "Knowledge is power," and

it is absolutely true, that knowledge has more to do with forming a strong national character than all the other causes combined. The first things necessary in forming a great national character is knowledge, wisdom and the fine arts. This once properly attained, a national character is formed. The physical resources of a nation have something to do in the formation of a national character, it is true, but little in comparison with that of the moral resources. The fundamental principles of our nation commenced with the declaration of our independence. Our armies and navies, and our fortifications also commenced at an early period of our history. Yet our armies and navies, and fortifications, the physical resources of our nation, did not form our national character. It must be attributed more particularly to the influence of moral causes, which are knowledge, wisdom and skill. It was the resolute determination of our revolutionary fathers that led to the formation of our national character. Being actuated by those moral causes, our fathers pressed forward in the glorious work of national independence, and were constantly inspired with new vigor, which energized and led them forward to a final completion of our national independence. And our national character was established by their depth of wisdom, knowledge, skill and determination, and we became a free and independent nation. The work, we admit, was facilitated and made possible by the force of our armies and navies; yet those armies and navies were raised, armed, equipped and conducted

by the knowledge, wisdom and skill of the officers in command. Therefore, our success must be attributed more particularly to the moral resources of our nation than to that of the physical; thus establishing the character of our nation, and making us a free and independent people more from moral causes than from physical. By simplifying and reducing this question to an individual form, we may plainly see that by educating the people of our nation, we change the character of our nation. Moralize and purify the individual life that constitutes a nation, and the general character of the nation must become pure. This is applicable to the question as a mode of reasoning, rendering it very evident that physical causes do not exert a greater influence in the formation of national character than moral causes.

Does the study of Medicine tend to Human Depravity?



AFFIRMATIVE.

THIS is a question comprising the general interest of community, for the study and practice of medicine is tolerated and encouraged by all enlightened and progressive nations. But the study of medicine may not have been so generally regarded as tending to human depravity, yet the tendency in that direction may have been sufficient to constitute a question, and one

which we propose to show will admit of argument; for the human family is, to some extent, prone to depravity; and when individuals engage in the study of those branches which tend to excite the animal propensities, it naturally tends to human depravity. The study of medicine embraces the study of anatomy and physiology, and all the laws pertaining to the human system; and a study of those laws has generally had a tendency to arouse and increase the animal nature of the human family, and frequently leads to the most depraved acts of human depravity. Such outrages of human depravity are no unfrequent occurrences among those individuals who have engaged in the study of medicine for the purpose of becoming physicians, and other persons who read and reflect upon those studies. Almost every town and city of our land has suffered more or less from those scandalous outrages, and the inhabitants can testify to the truth of this statement. In other ways the study of medicine may be regarded as tending to human depravity. Some of our medical men are so depraved, that they become robbers of the dead, and our cemeteries and burial-grounds are visited and despoiled by this depraved class. Almost every daily or weekly journal gives an account of some grave-robbery, where medical students have opened graves and carried off the bodies of those who have been interred by their friends, who so earnestly desire that they should not be disturbed; and they would doubtless have remained in their tombs unmolested for numerous ages to

come, were it not for this depraved class. This must be regarded as the lowest class of robbery in our land, and should be punished under the severest penalty of the law. The bodies of some of the most prominent men of our nation have been stolen from their graves by this class of robbers. Not long since, the body of A. T. Stewart, of New York, was stolen by those detestable grave-robbers; and it cost over fifty thousand dollars to get the body back out of the hands of the body-snatchers. Many other acts of human depravity could be referred to of this class, but enough has been instanced to show that the study of medicine frequently tends to human depravity.

NEGATIVE.

In attempting to offer a reply upon the negative of this question, it will not be necessary to prove that no individual case of human depravity ever existed among medical students, or that no individual ever became depraved who had engaged in the study of medicine. This would be entirely superfluous, and proving too much, for such proof is not required in the question. We are only required to show that the study of medicine does not tend to human depravity. In offering such proof, if we show clearly and conclusively that the general tendency of the study of medicine is to elevate and refine the mind of the medical student, no more is required in the question. That the general tendency of the study of medicine is to elevate, there can be but little doubt, for we see some of the most

refined and elevated minds among medical students, and those whose minds are directed and closely confined to those branches pertaining to the study of medicine, must go onward and upward until they attain to the most eminent position in their profession, which must elevate and exalt their character above any of those degrading habits of human depravity. We must admit, that when the mind of the student is not strictly confined to those medical branches, and is of a roving and rambling nature, he may, like students of other branches, become demoralized; but it is not the study of medicine which causes such depravity; for close study, of medicine or study of any science, does not demoralize or tend in the least to human depravity, but rather to the elevation and exaltation of the human mind. We know that many medical men have become demoralized, but it yet remains to show that the study of medicine was the cause. On the contrary, we have the best evidence that they become demoralized from habits of intemperance or some other cause than that of medicine. If the study of medicine is calculated to demoralize and degrade human nature, the popular idea, which has always prevailed, that ignorance tends to human depravity, must be fabulous. But the true theory certainly must be that what enlightens must elevate the mind, and that ignorance leads to false and superstitious notions. In the real study of human nature it is generally conceded that the more ignorant the individual the more animal nature he possesses, and the more subject to human depravity.

When we view this question in the true light, that the study of medicine is calculated to enlarge the mental faculties, it must elevate the mind instead of tending to human depravity. Medicine, we know, has its place among the science of the age, and that the study of any of the sciences can not be regarded as having a demoralizing effect. The study of science must be regarded as elevating, refining and enlightening to the mind, and especially that of medicine, which embraces a thorough knowledge of all the laws pertaining to the physical or human system. Therefore, we conclude, that the study of medicine does not tend to human depravity.

Is the Sunday Ordinance to be Repealed?

AFFIRMATIVE.

THIS may be regarded as a question of vital importance to community, for all classes of community are interested in that day which is held as a day of sacred rest, and is set apart as such by the laws of our country. In discussing this question, it becomes the duty of the affirmative to show the necessity of repealing the Sunday ordinance. And such necessity can evidently be clearly shown; for our republican government is composed of individuals of the various religious denominations, a large portion of whom are persons of foreign birth. We

invite foreigners to our favored land of republican institutions, and our government has always encouraged foreign emigration, and should, in justice, favor them with good, wholesome laws. This we claim can not be done under our present system of Sunday laws. Our government can not equally and impartially favor all religious denominations, and compel them to observe one particular day of rest and worship. For every day of the week is, perhaps, held sacred as days of worship by certain religious denominations; and it is therefore wrong to compel them to observe any special day as a day of rest and worship. And, furthermore, we contend that the Sunday ordinance should be repealed upon the grounds and for the forcible reason, that if there ever was any reality in the sabbath as being a day more holy and sacred than any other day, (which we have no reason to doubt,) such sacred obligations have been nullified and entirely obliterated in consequence of the change which has been made in substituting another day, and by observing the first day of the week instead of the seventh. The Supreme Ruler and Creator of the universe performed and finished his labors, and rested upon the seventh day; but we rest upon the first day, before commencing the labor. We are aware that we are commanded in the sacred volume to observe the sabbath and to keep it holy; but the sabbath spoken of and referred to in the sacred volume was the seventh day of the week, and not the first, and therefore there can be nothing sacred or holy in the day we keep and observe

more than any other day, and it should consequently be repealed. It is wrong that we should compel citizens to conform to laws conflicting with their own religious sentiments, and at the same time contrary to the divine laws of the Supreme Ruler of the universe. The nature of our republican government is not to enforce any religion, or even favor any religious denomination, but to be entirely free from connecting church and state, and therefore it should not favor one denomination in preference to another. If the great and Omnipotent Being had designed us to rest upon the first day of the week, before commencing our labors, why would it not have been placed among the commandments as one of his sacred and divine laws governing the universe? The very fact of it being one of the commandments, that we should observe the sabbath and keep it holy, inasmuch as we are informed in that sacred volume that the Creator of the universe performed his labor from the first to the seventh day, and rested upon the seventh, is the most pointed and conclusive evidence, that we should not rest from our labors upon the first day of the week instead of the seventh; and that there is nothing sacred or holy in the first day of the week, that we should observe and keep it as a day of sacred rest. Therefore, we conclude, that the Sunday ordinance of our country should be repealed.

NEGATIVE.

In way of discussing the negative of this question, we undertake to show that the Sunday

ordinance should not be repealed. Such an ordinance has always existed, and it is strictly in accordance with the moral and civil laws of our country, and essential to prosperity; greatly tending to promote the happiness and prosperity of the human family, and no nation or people could exist prosperously and harmoniously without such an ordinance; for it is so extremely essential, that no human system could prosper without it. The physical system of every human being demands a regular period of rest, and if such ordinance was not in force, a numerous portion of the human family would be neglectful of the laws of rest, and their physical systems become wearied and exhausted by too close and constant application to labor, until disorder and disease would be the final and ultimate result; thus destroying the most industrious and enterprising portion of community. Furthermore, we are required, under the holy commandments, to observe the sabbath and keep it holy. Therefore, we see that not only does the Supreme Ruler of the universe demand that we should observe the sabbath, but all nature's physical laws demand that we should observe it. Without such an ordinance of rest, nature's holy laws would be neglected, and violated, to the general demoralization and physical destruction of humanity; in accordance with which we are led to conclude, that the Sunday ordinance is altogether indispensable, and that all religious denominations in our country, with very few exceptions, agree in the enforcement of the Sunday ordinance. For-

eigners, knowing the laws and regulations of our government and institutions, and unwilling to comply therewith, should not emigrate and become citizens. We enact and enforce laws to suit the people of our republican government, and not to suit the wishes and demands of other governments. It is nevertheless true, that our government does not design to favor any religious creed or denomination; nor does religion enter into or form any of the component parts of our government—church and state being entirely separate and disconnected. In consideration of the argument offered upon the negative of this question, we conclude, that the Sunday ordinance should not be repealed, for it is not only essential to nature's laws, but is strictly in accordance with them, and harmonizes and accords with the doctrines of Christ as contained in the New Testament. Christ commanded his disciples to assemble upon the first day of the week, the day upon which he arose from his crucifixion. (1st. Corinthians xvi. 2.) And in Acts xx. 7, we are informed that Christ's disciples came together upon the first day of the week to break bread and worship. Various other passages of the divine law accord in the observance of the first day of the week instead of the seventh.



*Does the signs of the Times indicate the downfall
of the American Republic?*

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AFFIRMATIVE.

THIS question, in imagination, takes us back to some of the scenes of the rebellion, and causes some of the same enthusiasm to invade us that coursed our veins during the civil war. When we look back upon the past history of our country, in the lapse of a few years, and contemplate the critical situation to which our government has been subject, having in the brief period of a few years passed through one of the most gigantic rebellions history affords any account of, involving our country in a national debt which may last for generations to come, or may, however, never be liquidated to the end of our government. When we contemplate the difficulties and uncertainties to which we are as a nation liable to pass through in time to come, we may arrive at the conclusion that the signs of the times do indicate the downfall or overthrow of the American government; and if we are able to show such indications clearly, it is all that will be required upon the affirmative of this question. And such indications may be clearly shown, for it is very evident, from the fact of our immense national debt, in case we should become involved in war with any foreign nation, we would be very weak financially, and more liable to be

subdued in consequence. Since the rebellion, our government has been in a precarious situation. Political strife and contention has pervaded our National Congress, and there has been but little more than quibbling, jangling and quarreling in our national halls. The great political parties of the nation are arrayed against each other, with the most bitter hatred, and animosities equal to those which existed between the contending parties in the gigantic rebellion of 1861. The Southern States are in the most deplorable situation,—riot and murder is no uncommon occurrence; elections have been controlled by intimidation and fraud; and American citizens deprived of the right of suffrage; and we are liable at any time, and even threatened with another rebellion and civil war. We scarcely pick up a daily or weekly newspaper without casting our eyes upon the account of some horrible murder, or murders, in some of the states, committed by some individual or enraged mob. The freedom of speech and the press ought to be universally encouraged in our free republican government, and always has been in our Northern States; but in our Southern States, instead of freedom of speech being encouraged, in many sections it is not even tolerated; and individuals going from the North, and attempting to exercise freedom of speech upon political subjects in opposition to the political sentiments of the South, would be in danger of being mobbed. This is a horrible state of affairs in our republican government, and indicates a decline, which may lead

to final ruin and overthrow. Socialism or communism, is also the great topic and formidable question of the times, which promises to be a disturbing element. The Communists, or Socialists, propose to abolish and set aside all rights and titles, in order that they may share a portion of the spoils; and in many sections of our country they have destroyed property regardless of law. The vast destruction of property in the great railroad strike which recently occurred, may be attributed principally to this source, which would also indicate a decline, if not the final overthrow of the American Republic. For if such organizations are tolerated, and allowed to plunder and destroy property to such an extent with perfect impunity or without interference by law, it must clearly indicate our downfall or overthrow. Therefore, we must conclude, that the signs of the times *do* indicate the downfall of the American Republic.

NEGATIVE.

In the argument that may be offered upon the negative of this question, it can be clearly shown that the signs of the times do not indicate the downfall of the American Republic. It is nevertheless true, that we have passed through a terrible rebellion, and civil war involving us in a powerful national debt, yet we are evidently able, as a government, to discharge our debt; for we have a rich and fertile country, abounding in the richest and most bountiful productions of the earth; and the principal and only question that need disturb the American

people at this time, is whether it is the duty of this generation to discharge our national debt? whether the people of this age and generation have not performed their part in suppressing the rebellion, and saving our republic from overthrow? and whether we ought, not as a matter of duty, to defer payment of the national debt, and allow the next generation something to do in the final restoration of our government? This may be regarded as the most important question before the American people at this time, and not whether we are able to pay our national debt at this time or at any future period of this generation. But whether the national debt is paid during this generation or the next, will, perhaps, make but little difference in the progress of our government; for the most prosperous and enterprising governments have national debts, from generation to generation, without indicating their overthrow or decline in the least. In fact debt, either national or individual, is as liable to indicate prosperity as decline, for we know that individuals, as well as nations, frequently contract debts in speculations which prove successful. And our government is equally liable to be prosperous under our present debt; for our national debt was certainly contracted in a good cause. Some important changes were effected in the nature of our government during the war, which must change its fundamental construction. One of those changes is the overthrow of slavery, which ought to result in our prosperity, for slavery always existed as a matter of contention between

the slave and free States. But now the States, Northern and Southern, ought to be united under one common banner, and become a prosperous and happy nation of people, all marching together under the glorious old "Star-Spangled Banner" of freedom. And at the present time, in the estimation of foreign nations, we stand stronger and upon a more permanent and lasting foundation than we did before the civil war; placing free republican government upon a firm footing, as no longer being an experiment upon the American continent. Therefore, instead of our government indicating downfall or overthrow, it stands more permanent, and upon a firmer basis than ever; and without the institution of slavery in our land, we can boast of being a free and independent nation. And in all political strife and contention, the old union flag, that "Star-Spangled Banner," ought to unite and wave triumphantly over us.



Do Schools exercise a greater influence in the formation of moral character than the Pulpit ?

AFFIRMATIVE.

THIS is a question of such close connection in its parts, that it is somewhat difficult to determine the precise influence that either side might exercise exclusive of the other. But if we examine the question carefully and impartially, we may conclude that our schools exercise a greater influence in the formation of moral character than the pulpit. In the first place, from the fact that the teachers of the common schools have charge of the children about as soon as the mind is sufficiently developed to be capable of comprehending right from wrong. While the mind is weak and susceptible of being molded and readily formed into any channel or sphere of life, the teacher must certainly exert a wonderful controlling influence over the youth at such an early period in life while under their instruction, that can not be exerted at any other period in life, and an influence that can not be exerted or brought to bear upon the youthful mind by the pulpit. And for this reason, because the youthful mind is not capable of comprehending the doctrines usually proclaimed from the pulpit; and it becomes wearied and exhausted under the gospel teachings of the pulpit to such an extent, that it can not in the least comprehend or appreciate such depths of

thought as is required in comprehension of pulpit doctrines. In fact it is sometimes difficult for the more aged and experienced to comprehend and fully appreciate the gospel doctrines of the pulpit. Besides, some of the doctrines, as taught from the pulpit, are not calculated to form the best and most lasting impressions of moral goodness upon the mind; but are rather calculated to frighten or terrify the inexperienced, and, in some instances, are the result of evil instead of good. And in fact there are as many, or more cases of insanity in the insane asylum, occasioned by religious excitement, than there are from any other cause. Some of our most fashionable churches, in many places, are not designed to accomplish the greatest amount of good, or at least they do not promulgate the pure and undefiled religion as taught by our humble Savior; but they rather tolerate and encourage a spirit of pride and bigotry in some of the popular churches of this country, by selling out their pews to the highest bidder, and by encouraging all the pomp, and show of dress, and fashion, to the greatest extent; so that the pure and sacred doctrine which our Savior practiced and taught is greatly neglected, and that class of persons who would practice the doctrines of Christ are deprived of the opportunity, by not wishing to subject themselves to the scorn and contempt which they would necessarily have to endure by attending the churches and worship along with the aristocrats. The religion of our country appears to have progressed to a very great extent in the last quar-

ter of a century. At that period none of our Christian churches tolerated the wearing of jewelry, or a magnificent display of fashion in any way; but denounced and prohibited all such ornamental show. But now many of our most popular churches not only tolerate, but encourage, all the fashions of the age. Even the ministers of the gospel and their families, many of them take the lead in such fashionable show. Such is not designed to accomplish good, but is calculated more to create jealousy, strife, contention, and almost all the evils to which the human family are subject. This may be regarded as a broad assertion, but pride and fashion must certainly be considered as one of the greatest evils of the land, leading to almost all the vices of the age. Such is the character of many of our most popular churches in this country; therefore no great amount of good can reasonably be expected to originate from so corruptible a source. But the evil of fashion has never been allowed to enter into our common schools to the same extent that it has into churches; all classes, rich and poor, are permitted to enter the common schools on one common level, and be instructed by the same teachers, in the same branches of learning, to the same extent, and with the same honors. The Bible morality and true Christian principles are taught in our schools, and taught in a manner in which the youthful mind can more readily comprehend than they can as taught from the pulpit. Therefore, in taking all this into consideration, we must conclude that schools exercise a

greater influence in the formation of moral character than the pulpit.

NEGATIVE.

This is a question of immense importance, and one in which every person is more or less interested, for it comprehends two of the most important themes of our country—our schools and our churches. In discussing this question it devolves upon the negative to advocate the cause of the pulpit; and in an attempt of which we contend that the pulpit exercises a greater influence in the formation of moral character than schools. In the first place, from the fact that it is the principal design of the pulpit to teach Christianity; and in promulgating and teaching the doctrines of Christ and Christianity, the principles of morality are taught and enforced to the greatest extent. About as soon as the child is capable of comprehending right from wrong, the pious mother impresses upon the infant mind the principles of morality, and the doctrines as proclaimed from the pulpit. And no teacher is capable of forming the same impression, or exerting the same influence over the child that the mother possesses. Furthermore, such is not the prime object of schools, as it is of the pulpit. The object and design of schools is to teach the pupil the various branches of learning, and not to teach the principles of Christian morality. Besides, the Bible is not taken into schools as a branch of learning, and in many places the Bible is entirely excluded from the common schools; and in

all such schools where the Bible is excluded, and the doctrines of the pulpit and Christian morality are not promulgated, the pupils are liable to depart from these principles, and be led into all the vices and crimes to which the human family are subject. Education does not necessarily teach morality, or prevent its pursuer from participating in crime. But in cases where the mind has a natural tendency to immorality and crime, education only serves to aid them in all their vicious and criminal offenses, and tends to lead the subject still further into the depths of crime and pauperism. But the doctrines of the pulpit invariably serve to lead its followers strictly in the paths of morality; for Christianity can not exist without morality; and no person, being impressed with the true principles of Christianity as taught from the pulpit, will be led into crime, or influenced by its immoral teachings. Pride and fashion, beyond a certain limit or extent, we must admit to be an evil, and one that may be, and is, perhaps, carried to too great an extent, even in our churches in many places; and it is an evil also that exists, and always did exist to a greater or less extent in our land, increasing with the wealth and progress of our country. It is beyond the controlling influence of church or school, and is not confined to the church alone. That class of people who are disposed to be proud and haughty, carry it into the common schools and all the departments of society, to the great dissatisfaction of those who abhor it. And, therefore, pride can not with any degree of propriety be

confined to any sect or society. Many of the high schools and colleges may be regarded as the very standard of pride and fashion in this as well as in foreign countries, and if any bad influence is exerted from pride it may be expected from that source. And with the brief remarks already offered upon the negative of this question, it has been clearly shown that the pulpit exerts a greater and more general influence in favor of forming a moral character than schools.

Is Slander contained in a Truthful Statement?

AFFIRMATIVE.

In viewing this question in a hasty and indeliberate manner, we might be induced or led to conclude that slander is not at all contained in a truthful statement. But when we are allowed more time to reflect and consider the question more deliberately, we must conclude that slander may be contained in a truthful statement; and that, in discussing the affirmative, it may be clearly shown. In the first place, to slander is to vilify or traduce the character of an individual. But the character of an individual may be vilified, slandered, and traduced, without making false statements. Are persons sometimes not slandered by having their true characters revealed, and brought before the public in truth-

ful statements of facts as well as by false statements? False statements of a slanderous, malicious nature may be admitted to be of the more common and frequent kind generally circulated in community; yet this does not go to contravert, or disprove the statement of fact, that slander may sometimes be contained in a truthful statement. And those slanderous statements of a truthful nature are always as ready to find their way into current circulation as those of a false, malicious nature, and generally rest upon a more permanent basis; for it is very truly said that the truth is mighty and will prevail. And it would be almost needless to state that when certain classes of news-carriers, some of whom are found in almost every community, get hold of these slanderous reports of a truthful, as well as of a false character, they never lose any thing in magnitude, and are frequently enlarged to such an extent as not to maintain all of that truthful nature of which they are represented, when first set on foot; yet enough can generally be sifted out, to show that truth is contained in these slanderous reports, and that slander is liable to be contained in a truthful statement. Individuals being guilty of any acts of a slanderous nature which are not generally known, but if circulated and exposed to the public, is this not slander? Truthful statements of such character must be regarded as containing slander, and frequently of the very worst nature; for the character of individuals in the highest grades of society are frequently slandered and defamed by those reports of a truth-

ful nature. And if slander is not contained in truthful statements, where is it contained, for the truthful statement of a slanderous nature is the more prominent and lasting form of slander, and more injurious to the character of those upon which such slanderous reports are circulated. Therefore we conclude upon the affirmative of this question, that slander may, and sometimes is, contained in truthful statements.

NEGATIVE.

In attempting to argue the negative of this question, we propose to show that slander is not contained in a truthful statement. How can slander be contained in a statement of truth, when slander signifies a false report, maliciously uttered, and designed to injure the reputation of some person or persons, by underrating them in the general estimation, or by defaming and lowering their standing in community? In taking this view of the question a truthful statement can not contain slander; it must be regarded as a pointed contradiction of terms; and if we take Webster as standard authority, we can not otherwise regard a truthful statement than as being entirely clear of slander. For Webster clearly defines the term as being that of false representation, and as not containing the least ray of truthful light. It is nevertheless true, that truthful reports may be of a slanderous character, and that individuals may be vilified and defamed on the circulation of truthful reports; yet it should not be understood as being merely the circulation of a slanderous report which impairs

the reputation of the individual; it is the act of individual slander itself that vilifies and defames, and not the circulation of such a report; and also the slander is not at all contained in a circulation of slander, but must be clearly regarded and understood as belonging entirely to the perpetrator thereof. He evidently brings the slander upon himself. A truthful circulation of such slander is only a fair and just representation, and the guilty party is justly entitled to a fair and truthful representation of the act, as much so as is regarded in the circulation of any other current news in which slander is not contained. Why should slanderous reports be different in this particular respect from that of other current news? There can be but little difference, and community are as much entitled to a truthful representation of facts in all slanderous reports as they are of the general circulation of all current news. And if we take this view of the question, we must admit that slander is by no means contained in a truthful circulation of facts, notwithstanding they may be of a slanderous nature. Therefore we must conclude upon the negative of this question, that slander is not contained in a true statement of facts.



Fifty Other Questions for Discussion.

1. Is alcohol a poison?
2. Is public opinion liable to be wrong?
3. Should we fear that which we do not know?
4. Do science and religion conflict?
5. Is agitation essential to reformation?
6. Is education essential to prosperity in life?
7. Is free agency inherent in the human family?
8. Does the physical system control the mental?
9. Are our ministers called by divine authority?
10. Should property qualifications be essential to office?
11. Is crime diminished by capital punishment?
12. Are two political parties essential to national progress?
13. Are the Aborigines of America the rightful owners of the soil?
14. Does capital punishment in time of peace, tend to human depravity?
15. Should immigration to the United States be discouraged?
16. Does the human family inherit total depravity?
17. Is falsehood justifiable upon any occasion?
18. Is the diversity of human character owing more to moral than physical causes?
19. Is the profession of a teacher more honorable than that of a lawyer?
20. Are the fine arts injurious to the cause of religion?
21. Do the signs of the times indicate the return of the American Republic to prosperity?
22. Is tact a more useful endowment than talent?
23. Does novel reading advance the cause of intellectual culture?
24. Is the human family naturally inclined to religious devotion?
25. Does the study of science advance the cause of Christianity?
26. Does the convenient use of domestic animals contribute to the happiness of mankind?
27. Does the popular view of rewards and punishments aid in the cause of Christianity?

216 OTHER QUESTIONS FOR DISCUSSION.

28. Does seclusion from society have an injurious effect upon the literary mind?
29. Is it more profitable for authors to write many books or risk their fame on a few?
30. Does the accumulation of wealth contribute to human enjoyment?
31. Does an earnest advancement of book knowledge destroy the interest in the fine arts?
32. Does the improvement of modern warfare indicate an advancement of civilization?
33. Has there been more good than evil resulting from the practical religion of Mahomet?
34. Do the various forms of government exert an influence in the nature and character of national literature?
35. Is the United States benefited by the increased facilities of national intercourse?
36. Is the loss of sight a greater deprivation than that of speech?
37. Are the people less original as the world advances in age?
38. Is an extent of territory favorable to the maintenance of national prosperity?
39. Does education develop all the faculties equally, or does it foster certain peculiarities of the mind?
40. Is the pleasure of anticipation greater than that of participation?
41. Should the colored race of the United States be colonized?
42. Is community more benefited by the labors of the scientific traveler than by those of the foreign missionary?
43. Does the electric condition of the atmosphere have a beligerent influence upon the mind?
44. Does the study of the dead languages expand the mind and aid in scientific culture?
45. Is an active, professional life injurious to literary attainment?
46. Do public amusements have an immoral tendency upon the youthful mind?
47. Is personal friendship more desirable than actual merit?
48. Is an offered reward a greater incentive to action than a fear of punishment?
49. Were the facilities greater in ancient times for individual fame than they now are?
50. Do the interests of the country demand an increase of the currency? Also a contraction of the currency?

PARLIAMENTARY RULES.

All orderly and deliberate public meetings, and assemblies have some purpose in view for which they have or do assemble; and in order to accomplish such object or purpose, in a direct and well regulated manner, it becomes necessary to organize; and in order to do so it is the duty of some individual of the assembled congregation to arise and call the meeting to order, requesting some person to be nominated to act as chairman of the meeting. The name of a suitable person being mentioned, by an affirmative vote, he is declared chairman of the meeting. But if a negative vote should be cast, or a vote of the meeting should be against such person, other names may be mentioned and voted upon until a suitable person is chosen. The chairman or president being duly elected by vote of the meeting, takes his seat, and is then the proper one to complete the organization of the meeting, by suggesting the nomination of other suitable persons to fill the position of secretary, treasurer, or other offices that may be deemed necessary to complete the organization. In some temporary organizations a president and secretary may be regarded sufficient to carry out the object of the meeting; but in more permanent organizations a president, vice-president, secretary, treasurer, and other officers are required to complete the organization.

THE DUTY OF OFFICERS.

CHAIRMAN OR PRESIDING OFFICER.

The duty of the president is to preside at all meetings, enforce order, put all questions after having been moved and seconded to a vote of the meeting or society; decide all questions of a tie vote; to appoint all committees, and assign individual members to their respective duties; to receive and announce all communications and messages to the society. But he is not to participate in the regular proceedings of the society, except in way of address. When no vice-president, and but one presiding officer is appointed, in

case of his absence it becomes the duty of the secretary to conduct the business of the society until a president, *protempore*, is appointed, which should be done before any regular business is transacted.

VICE-PRESIDENT.

The vice-president is a presiding officer elected by the society to supply the vacancy in the absence of the president, and his duty is to fill the place of the absent president, by presiding and enforcing order.

SECRETARY.

The duty of the secretary is to record the proceedings of the meeting or society, and keep a regular journal or minute of all proceedings, and read the same to the meeting or society when required. He is to call the roll, and note the absent members, if required by the society. The secretary is also to record votes taken on questions by yeas and nays. But he is not required to make a minute report of speeches. It is the duty of the secretary or recording officer to take into his custody, and have charge of all the documents and papers of the society, and not allow them to go out of his charge into the hands of any person or member of the society. It is also the duty of the secretary to notify all members and committees of their appointments. It sometimes becomes necessary to have assistant or corresponding secretaries; but when there is but one secretary, in his absence the place may be supplied by the appointment of some suitable person to act *protempore*.

TREASURER.

The duty of a treasurer is to hold all moneys paid to him by the society, and keep a general financial record of the same, and pay them out by order of the society.

DUTY AND PRIVILEGE OF MEMBERS.

Each and every member of an organized society, especially of literary societies, to which we more particularly refer in our brief sketch, have their respective duties to perform, and should feel a responsibility resting upon them for the performance of their duties. They should also hold themselves in readiness for any duty that is liable to be conferred upon them; and feel that their privileges are equal to any other

member, however humble their positions and circumstances may be in life. For, as members of such literary organizations, they are in point of privileges and responsibility all on an equality one with another, and no position in life ought to induce any member to feel himself above or superior to the humblest member; for this, if encouraged or tolerated, is dangerous, and destructive to all literary organization.

DEPORTMENT.

The general deportment of members of all literary organizations should be of the highest order, without the least intention upon the part of any member to cast any obstruction or hinderance in the way of any other members. All are to work for the common interest and prosperity of the organization.

DECORUM.

The common decorum and propriety of speech is important and very essential in all literary organizations, and a proper culture of this should be an object of effort. Both in speech and in propriety of conduct it is important for societies to observe the strictest rules of decorum. It is very annoying and impolite for persons to engage in conversation while a member is speaking or reading. For individuals to be engaged in reading newspapers or other reading, or disturbance of any kind during the regular literary exercises of the evening, is contrary to the rules of decorum. As it is the duty of the presiding officer to refer to and reprimand all such cases of interruption and disorderly conduct, societies need not be annoyed to any very great extent by those breaches of decorum.

SLANDEROUS OR ABUSIVE LANGUAGE.

If any member in debate should use slanderous or abusive language, or is in any way using language which is calculated to give personal offense, he may be interrupted by any member or members who may rise and submit, or refer the case to the consideration of the presiding officer, whose duty it is to reprimand. Or societies may have special laws provided by which they may impeach and expel members for slanderous, abusive language in debate. But the trial should not be conducted in the presence of the member impeached. The language used in debate may be noted down at the time, and the member be allowed to go on and finish

his speech, and the case may then be taken up and presented for consideration and impeachment.

QUORUM.

In order to secure a fair transaction of business, and to prevent its being done by too small a minority to render satisfaction to the organized assembly, the most convenient method has been found by means of a quorum. The requisite number of members to constitute a quorum may be regulated by a law incorporated in the constitution of a society. But if not fixed by such law, a majority of the members of the organized society will constitute a quorum. No business of a society can be legally transacted without having a sufficient number of members present at any meeting to constitute a quorum, when regulated by a law of the constitution of a society; and if not regulated by law business transacted by a minority is not liable to give satisfaction.

ORDER.

All questions of order, unlike other questions, are not stated by the president or chairman, and referred to the society for decision, but are decided at once by the president, whose duty the constitution has made it to decide all questions relating to order. But if any member or members of the society should be dissatisfied with the decision of the presiding officer, an appeal may be taken from the decision, and it may be discussed and properly decided by a vote of the society, the same as other questions, with the exception that the president is permitted to participate in the discussion. It is the privilege and duty of every member to see that the rules of order, when violated, are enforced, and thus assist the presiding officer in the enforcement of good behavior in the society.

TO OBTAIN THE FLOOR.

Any member of a society having a communication of any kind which he wishes to present to the society, or a motion to make, or who wishes to address the society in any way, in order to obtain a suitable position on the floor, arises and addresses himself to the president of the society, whose duty it is, on recognizing the member, to call him by name, when the member may proceed and state to the society his business.

OFFERING A MOTION.

All motions must be approved and seconded by some member of the society who is favorable to the motion, and expresses his approbation by rising and stating that he seconds the motion. But if the motion receives no second it is expected that it does not meet the approbation of the society, and the president does not put the motion to a vote. But when the motion is made and approved by some member who rises to his feet, stating that he seconds the motion, if no objection is offered, the president may put the question at once to a vote of the society; but if objections should be offered it then becomes a question before the society, and is the proper time for investigation. At any time after a motion has been made and seconded before it is put to vote, the mover may withdraw or amend the motion. It is improper for any member to offer a motion while any other motion is before the society.

PRESENTING A PETITION.

In presenting a petition, which must be in writing, and always signed by the petitioner, the member who wishes to present the petition, before presenting it should thoroughly acquaint himself with the nature of the petition in order to give the necessary and proper explanation to the society. The member being prepared in this manner rises, holding the petition in his hand, and states to the society the object and contents of the petition which he wishes to submit to the consideration of the society; when any other member of the society may move that the petition be received, and on receiving a second it is then fairly before the society for their consideration, which is the proper time for investigation and discussion. If no objections are offered by any member, the question is put by the president. But whether the society should vote in the affirmative or negative it is their judgment and final decision of the question, without a reconsideration of the question, which may be made by an affirmative vote of the society.

REGULATIONS OF SPEAKING.

The regulations of literary societies in reference to speaking vary somewhat from the general rules in relation to public speaking. Almost every society has some law or rules regulating or restraining members in the limitation of time.

But the general parliamentary law allows public speakers to occupy as much time as they wish in ordinary public speaking, and in debate in our national halls they are allowed to occupy the floor as long as they are orderly and speak in a relevant and pertinent manner, and do not wander from the subject or speak foreign to the question. It is contrary to the regulations of parliamentary law for any member of a society in speaking, to speak disrespectful of the organization to which he belongs, unless it is on a motion to rescind or amend some law of the organization. If more than one member rises on debate at the same time, addressing themselves to the president, it is his duty to decide in favor of the one whom he understood to address the chair first. If, however, he should be mistaken, it may be decided by an appeal to the society. If the president should have occasion to interrupt a member in the course of debate for what he considers impertinence, or for speaking foreign to the question, and disagreement should arise in the society as to whether the member was out of order or was justifiable in his course of debate, the question may be decided on motion by a vote of the society. And if the member in the estimation of the society was justifiable in his course of debate, he is allowed to proceed; but if not justifiable, he is not allowed to proceed. As a rule of parliamentary law every member of a society is expected to fill his place on the floor, either on debate or other duty assigned. The individual who opens the question on debate, is allowed a closing speech on the question by special limitation of time. A second round of debate in societies is proper, and frequently given, and may always be allowed by a vote of the society where there is sufficient time.

TO SUSPEND A RULE.

Means may be provided in the organization of societies, which by a majority of two-thirds or three-fourths vote of the society any rule may be suspended. But where societies have made no such provision in their constitution, there is no other method than by a question and vote of the society.

COMMITTEES.

In all literary organizations committees are usually appointed by the presiding officer, except otherwise directed by the organization. In such cases they are appointed by nomination and vote of the society. The number of persons

to act on a committee may be regulated according to the object and duty to be performed. The principal object to be observed in selecting committees is to get the most active members in favor of the object in purpose. The member who is first selected on a committee usually acts as chairman of the committee; but committees have the privilege of electing their own chairman. All committees are subject to instructions by the society as to their time and place of meeting, and the manner of performing the business; but when no such instructions are given they are at liberty to select their own place and time, and do business in their own way. There must be a quorum or majority of the committee present at any meeting, before transacting business. When a committee has completed the business for which they were appointed, they are required to make a report to the society. The report may be a verbal statement by the chairman of the committee; if lengthy, however, it may be more convenient for the chairman to present it in writing.

INDEFINITE POSTPONEMENT.

An indefinite postponement may be found convenient sometimes for societies to suspend a question without voting directly upon the question. By such a vote the question may be dispensed with entirely so as not to be renewed.

TO AMEND.

In the organization of societies provisions should be made by a law of the constitution, that by a certain vote of the society any law may be repealed or amended in such a manner as to meet the approbation of the society. An amendment itself may be amended. In such case it would be termed a sub-amendment, which must be decided before the question on the regular amendment.

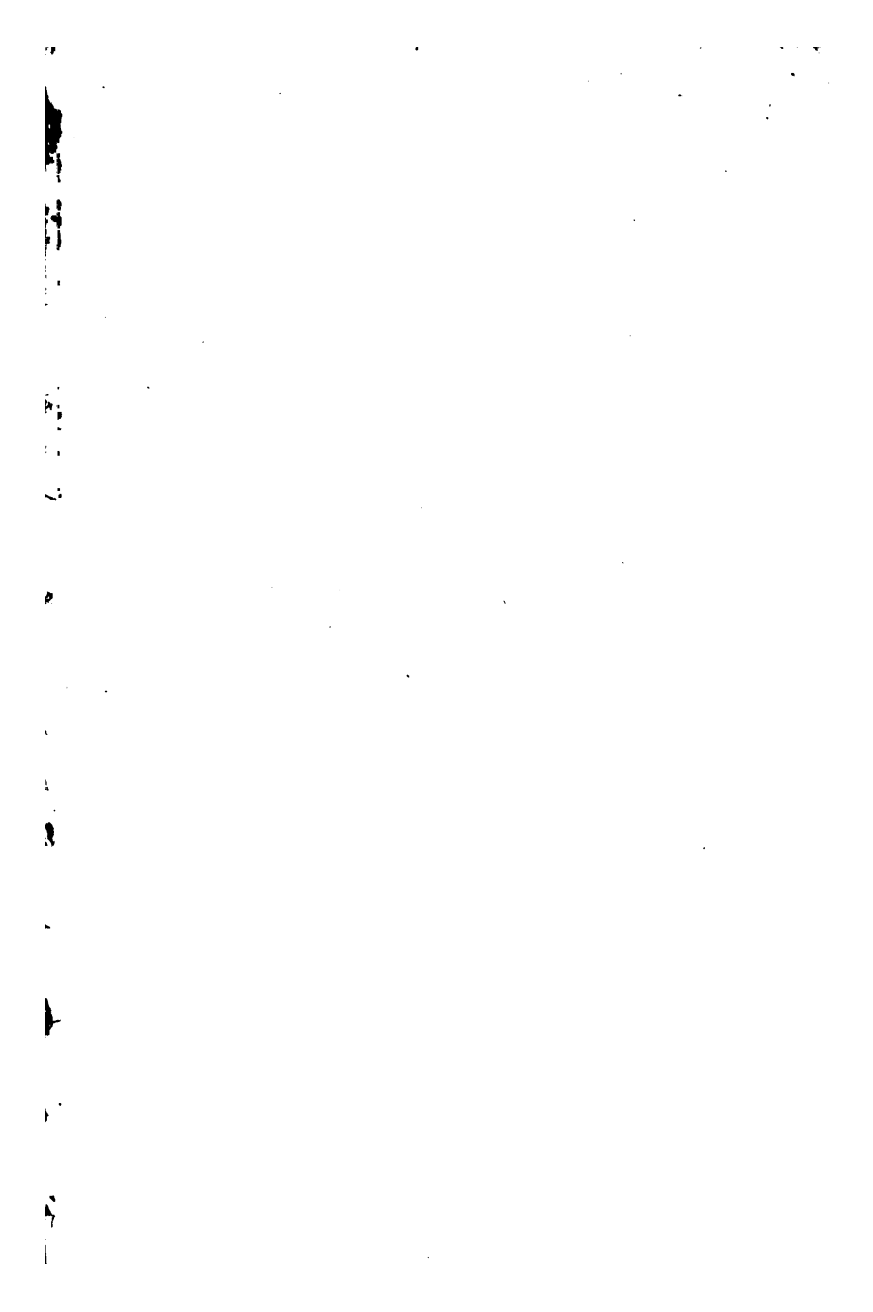
MOTION TO ADJOURN.

When the regular exercises of a society are completed, a motion to adjourn is always in order; and may be regarded as preferable and more important than all other questions; for when the exercises of the society are at a close it is natural for an audience to be restless, and the longer they are kept on suspense awaiting adjournment, the more confusion is liable to exist. It may, however, sometimes be found convenient for societies to announce the adjournment, and

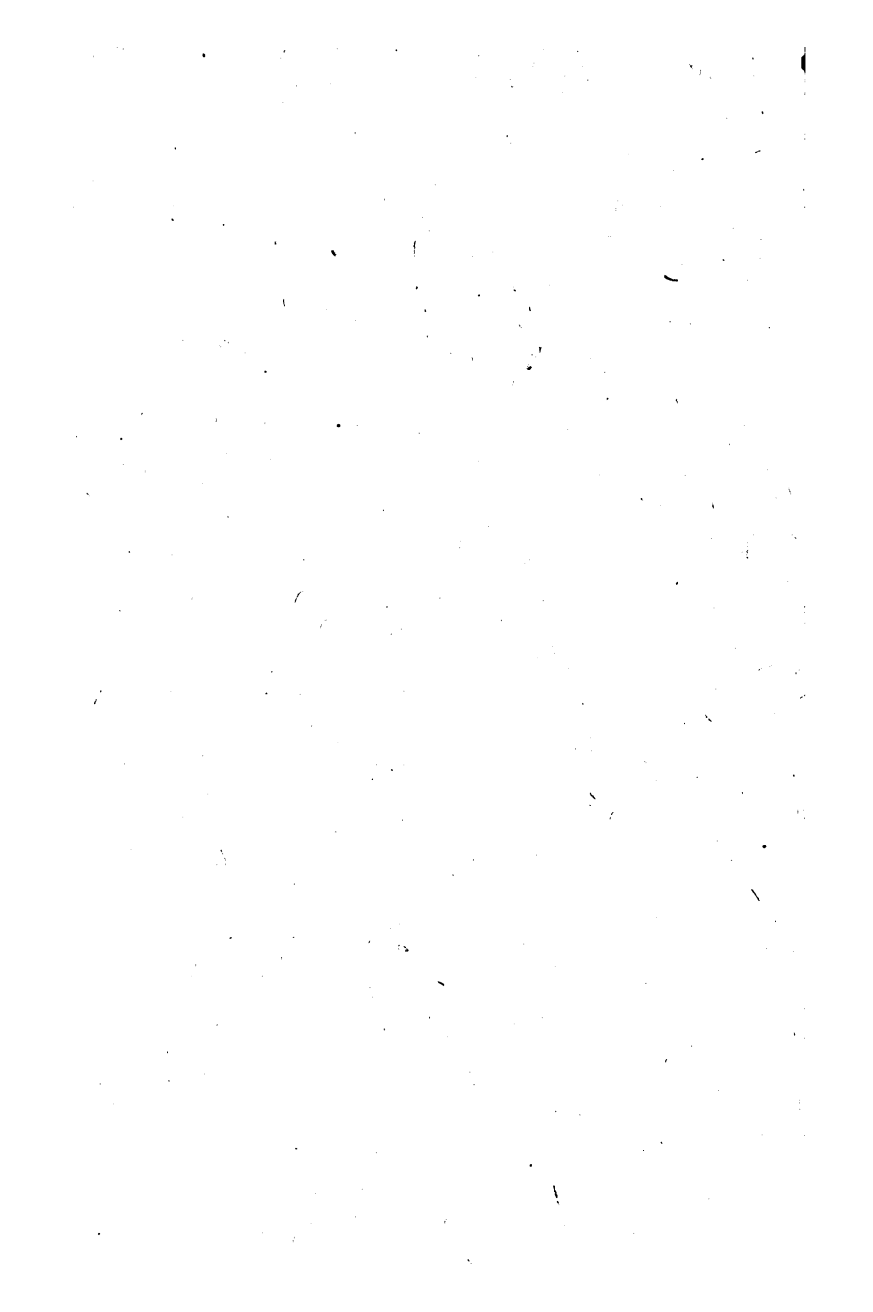
allow the audience to disperse before a final completion of some of the business which would not be calculated to interest an audience. But in all cases of society adjournment they are expected to adjourn to meet at some future time; and an adjournment without some stated time for re-assembling would imply a dissolution of the society.

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